



THE MISSIONARY SHIP OF THE SOCIETY FOR THE FURTHERANCE OF THE GOSPEL (S.F.G.)

No. 103. VOL. IX.

SEPT., 1915.

PRICE 4d.

## INTRODUCTION.

**G**OD is our refuge and strength, a very present help in trouble." Many a time during the past twelve months have we thanked our God for this grand word of comfort. "Thy mercy is great above the heavens, and thy truth reacheth unto the clouds."

"He hath remembered His covenant for ever."

To us also, His children, and to all those who are engaged in the spread of His kingdom, He says: "When thou passest through the waters, I will be with you, and through the rivers, they shall not overflow you: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Truly, He has put to shame in a marvellous way our "little faith," far more than we deserved, and, indeed, beyond our expectation. When we look back upon the past eventful twelve months since last we issued our report, we have more cause to thank and praise Him than we can say.

Our whole Mission work has fared much better during this first year of war than we ventured to hope in the beginning. Of this such of the reports of our Missionaries as have reached us are a striking witness, and we are convinced that after reading them our friends will take up this work once more with renewed trust and confidence—work which has brought us in so much of blessing already for our own hearts.

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The fact that some of our Mission Provinces have not been able to send any Report this year has its reasons in the circumstances of the war.

In most of the Mission Fields our Brethren and Sisters were able to continue their work undisturbed. From the two Fields which are situated in German territory, and from which we have been almost entirely cut off, the tidings that have come through to us are of a comforting and, in part, cheering nature. Not only have the Missionaries been able to go on with their work, but Br. Seibt, the acting Superintendent of the Umyamwezi Province—the continuance of which was an act of faith on the part of the General Synod of the Moravian Church held in 1914—reports baptisms at five different stations, bringing the total number of people in our charge at the end of March, 1915, from 701 up to nearly 1,000.

From other Fields, too, we received cheering news of baptisms of heathen, notwithstanding the fact that here and there heathenism thought it had just cause and reason to raise its head once more in opposition, owing to the war that was being waged in the older Christian countries.

We have also great cause for gratitude to God that in those Mission Fields where missionaries belonging to different nationalities, some of which are now actually opposed to one another in war, and where therefore there was danger that national sentiment might lead to mutual disagreement, the valuable possessions which they enjoy in common with one another weighed more heavily with them than those which are of only passing value. They have been able fully and heartily to co-operate for the spread of the kingdom of God, whilst preserving their allegiance to their earthly fatherland.

Although serious illness has not been lacking among the workers, we have only lost by death two ordained brethren and one sister, viz., the widowed brother Kurt Noack, who was at home in Europe on furlough, on July 25th, 1914, the native minister, Br. S. S. Southwell, who departed this life on May 9th, 1915, at Sharon, Barbados, and the married sister, L. Schramm, who was called home on April 21st, 1914, after working faithfully for her Lord.

Then, too, our faithful God has given us our daily bread; for the financial position of the Mission is, so far as we can judge, better than we could have hoped for eleven months ago. Full of gratitude and praise, too, we can affirm that, in spite of the non-receipt of help from various quarters, our friends at home as well as on the other side of the ocean have done their best to further the work of our Church and to support it with their gifts, oftentimes beyond their ability. We would express our heartfelt thanks to all who have helped us. Together with our friends we would look up to the Lord, Who is our help, and ask Him further to build up His kingdom, and, if He be pleased to use us in so doing, to continue to build it up with our assistance.



Notwithstanding what has been said in the foregoing, the past year has been a very trying one. It has at times seemed doubtful to us whether the whole machinery of our Missions would stand the severe test to which it was being subjected and would hold together firmly; and without the daily prayers and the constant intercession of our members and friends the work could not have been maintained intact. Accordingly, we would in this place express our heartfelt thanks to all members and friends who have in prayer remembered us and our fellow-workers in the homelands as also those abroad.

Truly, it has been a very trying year. It has been very difficult for the Home Board to keep in touch with the Governing Boards as well as the missionaries abroad—in the case of some Fields communication has been almost entirely suspended, and it has been impossible to receive or send money from or to such Fields. The advocacy of our Missions and the collection of funds in the homelands have naturally been either restricted or hindered. The training of missionaries in Germany and in the West Indies has for the time being been suspended, and accordingly the provision of re-inforcements from those quarters has become impossible. It has been impossible, too, for several missionaries who were on furlough, as also for several newly appointed couples, to travel to their respective destinations. Some of them, as well as a number of students in the German Mission College, have been called out for regular military service or for ambulance work. For this reason there is in various Mission Fields a shortage of missionaries.

The inability of a number of missionaries to come home who were in need of furlough for their health's sake, and in connection therewith the impossibility of sending certain children home to school; the interning of missionaries in India and South Africa; the inability of the missionaries to get news from their children and their friends at home; the uncertainty regarding the fate of their native land or the receipt of very much belated and in part unreliable news; the harassing thought that one was dependent on rumours of all descriptions; the anxiety for the support of the Missions: these are some of the trials to which our missionaries have been subjected during the past months. Truly, there has been no lack of hindrances, embarrassments, and complications. And yet our faithful God has graciously helped us through it all. It is of His mercies that we are not consumed. His mercy hath no end, but is new every morning, and great is His faithfulness. Thus may we venture to say: "The Lord is my portion, therefore will I hope in him."

We cannot see into the future, nor is it necessary for us to do so; for He is "the same yesterday, and to-day, and for ever." Nevertheless, it seems certain that a still harder time of testing is in store for our Mission work, should the present war last any considerable time longer. We shall have to see whether we in the countries where Christianity has long been at home are really prepared to appraise things at their eternal value, and thus

able to make sacrifices to the utmost for the kingdom of the Lord, and whether the members of our churches in the Mission Fields have become possessed of, and are capable of developing, such inward strength as will enable them to prove that they are independent, manful Christians in a much greater degree than heretofore. Our Brethren's Unity as a whole will have to show itself to be an instrument forged by the grace of God, immovable and alive, and possessing spiritual strength enough to enable it to continue our common work for God.

For this reason we need, and we shall need, as never before, in the days to come, the prayers as well as the co-operation of all our members and friends. We would beg everyone who is in any way connected with our Church and its works seriously to ask himself or herself what the Lord God has to say to him or her personally regarding the extension of His kingdom at this present time. Oh! that we might each and all of us do what we can to hasten the coming of the Lord in glory. If we are of one mind regarding this matter, and if we all dedicate ourselves really and truly to His service, by following Him wherever He leads, then we shall be able to say, in view of the unknown future of our work: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." He will never leave us nor forsake us.

THE MISSION BOARD.





# Reports of the Mission Fields.

## AMERICA.

### 1.—NORTH AMERICA.

#### LABRADOR.

**W**E may hope that this remote and far northern field will remain less affected by the terrible and protracted war than is unfortunately the case with many of our Missions. Its base of supply has always been London, whence our Missionary barque, the *Harmony*, sailed as usual last summer. She encountered unusually stormy weather on the passage out and along the coast, but returned safely in January of this year, despite the added perils of the war zone. Her homeward voyage was the roughest in the long experience of her captain. In the Thames she came into collision with a steamer much larger than herself, but happily sustained only slight damage. Last summer the Newfoundland Government erected and brought into working order six lighthouses, the first along the coast of Labrador. One is at Ford's Harbour, eastward from Nain, and three are in the vicinity of Hopedale. The other two are to the south of our stations. These lighthouses will be an immense boon to mariners sailing along this dangerous coast.

Br. Albert Martin, the Superintendent of this Mission, returned to his post there last August, and just in time ere the war barred his way. He had not only enjoyed a well-earned and most necessary rest and furlough in Germany, but attended the General Synod as the representative of Labrador. Two other missionary couples sailed with the Martins: Br. and Sr. Perrett had been on furlough in England, and Br. and Sr. H. Asboe went out as new missionaries to the land where Br. Asboe was born and where his parents served many years. This party were preceded by Dr. and Mrs. Barlow, appointed to the charge of the Mission Hospital at Okak. The only member of the staff to return home was Miss Walmsley, who went out as a nurse to the hospital in 1913.

The station reports of last year could tell of a good catch of seals and fish. But they had to add that perhaps less outwardly prosperous times might have proved more favourable to the inner life and deepest welfare of their people. Nevertheless there are thankful notes as to things spiritual in most of them. Our missionary at Makkovik wrote, for instance, "The Holy Spirit is at work in many a heart." And that means peaceful content and holy happiness in the remote cabins and lonely life of his settler and Eskimo members. The Nain report says, "We have experienced things that sadden, but also much that gladdens, when we consider life and its conditions among our people here. The testimony of our native helpers and the watch committee is, that the general conduct in the houses and village during the past winter has been very quiet and good, and in consequence they have had little to do in the way of peace-making and maintaining order."

Killinek, our newest station, at the northern point of the Atlantic coast of Labrador, can report the most tangible progress, for it is still in the early stage, where contrast with heathenism can be marked. After the baptism of eight persons here on Palm Sunday last year, there are only forty heathen left all along our part of the peninsula. They are all in the north—one at Hebron, thirteen at Killinek, and the remaining twenty-six between these two stations on the island of Aulatsivik and at Komaktorvik. Like the Medical Mission and Hospital at Okak, Killinek can now look back upon its first decade of work for God and souls. And what have we achieved during these ten years? The report briefly answers: "Heathenism as the religion of the people has been overcome, and the heathen around us are living in a Christian atmosphere. Ten years ago there were forty Eskimoes living here, now they number 100. Sixty-two children and thirty-nine adults have been baptised and sixteen couples have been married." Last winter a Christian Eskimo from the south, who knew these people in the olden days, visited Killinek. He expressed his astonishment and delight at the change brought about by the preaching of the Word of Life.

Despite enhanced difficulties of communication with this field, letters written from several stations in January, 1915, have brought on the whole good news up to the close of the year. Winter set in so early that the autumn seal-catch was a failure nearly everywhere. We may hope that the other stations can report similar good health both of the Missionaries and of their native Christians, and similar quiet progress in the various phases of the Mission work.

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### ALASKA.

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The announcement by the Government of the United States that a channel has been discovered in the Kuskokwim River by

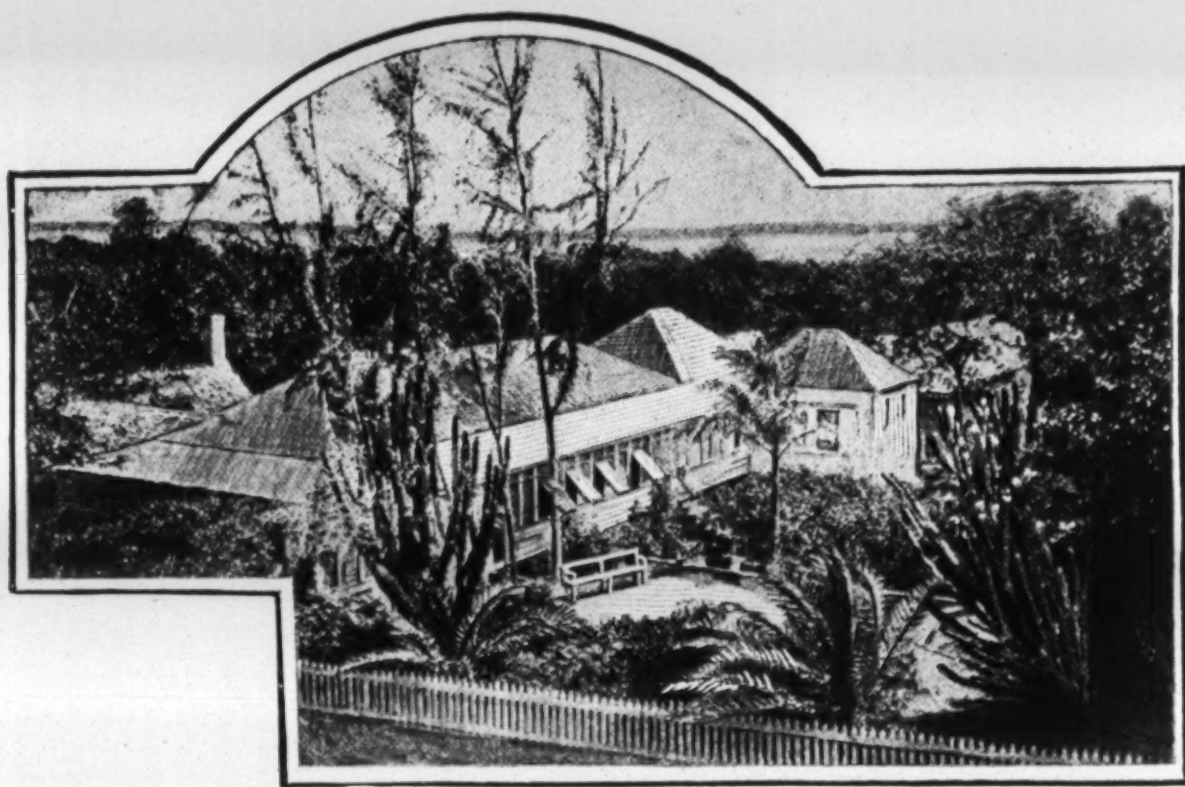




THE OKAK HOSPITAL MOTOR-BOAT "NORTHERN STAR." (See p. 304.)



A NATIVE HUT, LABRADOR. (See p. 304.)



BUXTON GROVE COLLEGE, ANTIGUA. (See p. 312.)



THE FEMALE TRAINING SCHOOL, ANTIGUA. (See p. 312.)



the Coast Survey of the United States, so that this second largest river of Alaska may now be considered navigable for 600 miles, opens up the prospect of the coming of whites in considerable numbers to that part of Alaska in which our Mission is situated. For it is unlikely that the great mineral wealth of the Kuskokwim region will long remain undeveloped, when once the problem of transportation has been settled. It has long since been known that deposits of cinnobar, gold-bearing quartz, and coal awaited exploitation. Such resources will render it worth while for the mining engineer to seek to exercise his skill in this part of the territory, and settlements are likely to spring up.

In view of this probability it is the more important that the work of our Mission be advanced with energy, in order that a christianized native population may have reached some degree of intelligent self-reliance, before the evil influences of civilization compete with the good to obtain mastery over them. We are very glad, therefore, to note that the total membership, 1,516, shows a net gain of 138 souls at the end of the year 1914 as compared with its commencement, and a gain of 53 communicants. Twenty-six adult heathen were baptized, the majority living on the west coast north of the mouth of the Kuskokwim. Twenty-five outposts are served from the two main centres of the Mission, and it is the hope of the missionaries that the new station at Quigillingok may possibly be occupied by a missionary and a native helper before the close of 1915. The nine salaried native assistants have continued to render efficient service; indeed, without their help it would be impossible for the small missionary force to minister to so widely extended a field. With one exception these men are "own missionaries," supported by individuals or organizations in the United States.

One new chapel is reported to have been erected during the year, namely at the Eek River village, where Neck has long been doing the work of an efficient native assistant. Its cost, \$400 (£83 6s. 8d.), was met by receipts out of the reindeer herd of the Mission, the building material being prepared by the sawmill and wood-working plant of the Mission at Bethel. The great value of this establishment, now in charge of Br. Holtmeier, is apparent from its output of 104,000 ft. of lumber during the past season. All the building operations of the Mission are dependant upon it.

Whilst the missionaries freely say that they wish that many things were otherwise than they are in the lives of the Eskimoes, there is much reason to thank God that the power of the Gospel is making itself felt among them. Their Christian profession is a genuine profession. Christian beneficence is becoming more and more general. On Thanksgiving Day our Eskimoes are accustomed to bring offerings for Missions. Last year in this manner \$70 (£14 11s. 8d.) was contributed by them in aid of our Home for Lepers at Jerusalem. At Quinhagak on this occasion an old grandmother brought a grass mat as an offering to the Lord, and asked that it might be placed at the door of



the church. The church bell sounded sweeter to her than ever before, after the mat was laid in place—of this Br. Stecker is sure. A school-boy brought a weasel he had caught—and so on. Br. Stecker writes further: "We can say that our people have worked well. Everyone was busy in summer and autumn, and when winter came they counted the days when the Game Law would allow of the setting of traps. The houses were repaired and improved for the winter, and a better road made through the village. This diligence is, we believe, a result of the Word of God. Often they have been told that carelessness and laziness are never commended in the Word of God but denounced; consequently no lazy person can be a good Christian. And we believe that our people understand more and more that work is a blessing. . . . The inner life of some is yet weak. Christ in all His power is not yet known, as the all-sufficient Helper. . . . But there are brighter phases too. Helper Neck, at present very sick, is doing good work, and the people esteem him highly. Here at Quinhagak is Philip, the oldest man and always active. Though without younger help, his wife with a weak hand, and his blind mother with him, he is always able to have the necessities of life through his industry—an honest Christian, in whose case the word is true that godliness is profitable unto all things. There is our young assistant Ivan; young as he is, he is everywhere highly esteemed, nor is he afraid of letting the people know the difference between right and wrong. This can be possible only if his life is absolutely honest and true. When lately the missionary could not go to other villages, he went and conducted services, although the weather was not inviting. Not only his spiritual life and activity show his love to his Master, but also his nice clean home and his family life."

Throughout Alaska, north of the Aleutian Peninsula, the reindeer industry is growing in importance. "In twenty years it has made the Eskimoes civilized and thrifty men," says a bulletin lately issued by the United States Bureau of Education. The actual importation of reindeer from Siberia by the Bureau of Education took place between the years 1892 and 1902, when 1,280 deer in all were brought over. Now there are 62 herds, with 47,266 deer, no less than 30,532 of these being owned by Eskimoes. Apart from their being thus furnished with a means of transportation which will in the long run prove superior to that by dogs, instead of the Eskimoes remaining for ever semi-nomadic hunters and fishers, eking out an uncertain existence, they "now have assured support and opportunity to acquire wealth by the sale of meat and skins to the white men." The reindeer industry is carefully guarded, and will cause the Eskimoes to be in a position to render services that are of value to the whites who flock into the land to exploit its mineral resources. "No native is permitted to sell or otherwise dispose of a female reindeer to any other person than a native of Alaska." This is done "lest white men deprive the natives of their reindeer, and destroy this great native industry which the Board



of Education has in the last twenty years built up and fostered." And that the industry is of blessing to the Eskimoes in another way is testified to by the Superintendent of our Mission, Br. Butzin, who writes: "The herders (selected from the young men trained in the Mission schools, we may add), in point of physical strength, in sagacity, and endurance, are far ahead of their fellows of the villages. They develop stronger bodies, are quicker of decision, and more willing to face hardships than their brethren, who are inclined to loiter about the kashige. These fellows of the kashige are afraid to endure the hardships of the herder's life, not realizing that the very hardships for which they pity the herders develop those very qualities for which they admire them." At certain times the missionaries visit the camps of the deer-men, and these have also gathered at the Mission for conferences. Thus the touch with them is carefully maintained.

In view of the fact that the arts of reading and writing are becoming the possession of an increasing number of Eskimoes, the literary work of Br. J. Hinz becomes of increasing importance. Proceeding with his family to Germany in the latter half of the year for a well-earned furlough, he will devote much of his time in 1915 to seeing through the press his translation of the Gospel according to Mark, and various liturgies and hymns, as well as the Harmony of the Gospels, in the Eskimo language of Alaska. His furlough was made possible by the return to the field of Br. and Sr. Schwalbe, who had been on furlough in the United States.

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### CALIFORNIA.

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The total membership of our Californian Mission shows a slight decrease at the close of the year 1914 as compared with its beginning, 190 souls as compared with 203. In May the Superintendent of the Mission, Br. W. Weinland, underwent an operation, which for a time set him aside from work, his place in the pulpit being filled temporarily by the Brn. Delbo and Staveley. We are thankful to be able to write that he reports himself afterwards as being in better health than for years. The condition of his health also interfered with the work of Br. Delbo. For a time he had to remove from Martinez to Banning, and at the close of the year felt constrained to wholly withdraw from his post. We are grateful to Br. and Sr. Staveley, who had been living in retirement in Banning for a number of years, for their willingness to go back to the Desert and serve at their old post for a time, in order that a successor to Br. Delbo might be secured.

Br. Weinland writes with regard to the Mission on the Banning Reserve—and what he says of it applies more or less to the entire field: "The history of this Mission for the past year varies little from that of preceding years. In fact, it might almost be



written in the one short sentence: sticking to the well-known methods of Gospel teaching and of Christian work, facing difficulties, and proving God's faithfulness through them all. Indian Mission work seems to present peculiar difficulties. For instance, there is very little *esprit de corps*, very little enthusiasm, and no public spirit to help sustain the work. Absolute individualism seems to rule amongst the Indians. As a whole they are clannish, and unity of purpose towards the good seems to be impossible. The missionary stands as the friend and helper of all, irrespective of factional lines; but so many little things occur to revive tribal and factional differences that the Indians themselves seem unable to forget these barriers. . . . . Factional differences are an absolute hindrance to congregational growth . . . . . And yet sometimes, beneath this discouraging exterior, we have found greater spiritual and moral gains than we had thought possible.

"In material things our members have shown considerable progress, evidenced by better homes, well-cared-for orchards, and improved stock. Shortly before Christmas one of our younger couples completed a neat, well-built, four-roomed cottage, all paid for by the results of their own labour.

"No progress has been made by the Government towards allotment of lands to the Indians in severalty. Should this tangled problem once be satisfactorily solved, and the Indians be given personal title to their fruit ranches, much more progress may be expected. . . . . We are thankful to be able to record the fact that our anxieties regarding title to our Mission property have come to an end, the United States Government having granted us patents both to the Mission tract here at the Potrero and also at Martinez." . . . . In connection with its issuing the patent, the Government has expressed its appreciation of what the Mission has done to develop this property and so demonstrate what may be done in connection with the agricultural resources of the Reservation. It estimates the Banning tract as worth probably \$200 (£41 13s. 4d.) an acre. Twenty-five years ago, when the Mission was commenced, it was not worth more than \$25 (£5 4s. 2d.) an acre. This improvement, we may add, is due to the personal labour of Br. Weinland in the main. And not only does this represent a gain to the property through his thrift—it has been an object lesson to the Indians which has by no means been lost on them."

To quote once more from Br. Weinland's report: "During the past year our local Government Day-school has been closed, and the Indian children are taken each day to the public school at Banning—the object being to throw the Indian children into close contact with white children. Unfortunately, however, segregation of alien races in the public schools of California is the order of the day, and the object to be attained by our sending Indian boys and girls to Banning is lost by their being placed in a separate school along with Mexican children, from whom they can receive little, if any, uplifting influence. Those



of our Indian children who have been sent to the Government boarding-school at Riverside are making splendid progress every way. . . . . I visit them once a month and instruct them in the Catechism."

Br. Weinland has also conducted services on Sunday afternoons for white neighbours at Cabazon. Otherwise these people would have been without Gospel ministration.



## 2.—THE WEST INDIES.

### JAMAICA.

Although the island of Jamaica was severely affected by the war, and, in consequence, the financial position of our congregations there required very careful administration in order to avoid the experience of hardship by those engaged in their service, our work more than held its own. The low price of the staples of the island—coffee, ginger, pimento, and dye-woods—that constitute directly or indirectly the source of income for our people, was not permitted by those of the members who usually do their duty to interfere with their contributions to the Church. All honour to them! And the membership showed a net gain of 299 at the close of the year—an increase spread over almost all of the congregations, for only six out of the thirty-one congregations that now constitute our Jamaican Province reported a net loss of members.

When we examine the reports in detail we are not surprised to note that this state of things is connected with a better tone of inner life here and there. Improvement in spiritual life and the advance in connection with external features of an ecclesiastical organization are apt to be connected with each other in the relation of cause and effect. Special mention of the excellent results of evangelistic services is made in connection with Carisbrook and Ritchies, and the reports of Bethlehem, Beulah, Broadleaf, Cairn Curran, Carmel, Eden, Fairfield, Langton, Merrywood and Springfield mention special evidence of an improved spirit or reasons for encouragement.

A new congregation was organized, Ashton, "where we have had a school for many years, and where the outlook appears to be favourable for aggressive work." And, in spite of the really hard times, debts on church buildings were paid, or new buildings commenced, or school-houses completed, or other improvements made to church property, in seven congregations.

Certain districts were hampered by drought. Of Bethabara it is reported, "The drought and the low price of produce made

money exceptionally scarce. That under these conditions all quotas were raised speaks well for the people!" Lititz on the Savannah has suffered from this cause for many years; lack of clothing as a result affected the attendance at the services adversely.

Carmel, our largest congregation on the island, with a membership of 1,380, is engaged in an effort to erect a new church. The new structure promises to be a substantial stone building, materials having been gathered for a number of years. "Though money has been scarce throughout the year, many have contributed liberally to all causes, and the new church building fund is now about £1,100. Steps are being taken to provide a temporary structure for use while the new church is in course of erection. By far the larger part of the necessary work will be done by free labour. The members have been very faithful throughout the year in giving in this way. . . . The excellent work of the Congregation Committee deserves special mention."

Special interest in Missions has been manifested in Fairfield and in Bethlehem, and the Jamaica Moravian Missionary Society continues to regard the work in East Central Africa as claiming its special attention.

The unsettled condition of a certain class of the population is illustrated by a sentence in the report of Moravia: "Over fifty people moved away, while fifty-two came from other places." This restlessness presents a decided hindrance to effective religious work.

On the morning of the Harvest Festival in Mizpah, Sr. A. C. Walder, the widow of the late missionary of that name, passed away. "She had been connected with the congregation since 1870, when she arrived as his bride. From that time on her interests have centred in Mizpah congregation. She will be much missed, and will be held in loving remembrance."

Another serious loss to our Jamaican Mission was the return of Br. J. E. Harvey to England, where he secured pastoral work, on account of the health of his wife. He had been active in Jamaica for 27 years, and was for a time a member of the Provincial Board of the island. He will be greatly missed. For the present at least the authorities of that Mission have resolved to try to avoid the calling of a missionary from Europe or America in his place, being determined to promote the development of the Native Church.

The educational work continues to be of great importance. The 58 Day-schools of the Province are attended by 8,412 children, taught by 182 teachers, including assistants. Twenty-three young women are in attendance at the Normal School at Bethlehem, with three teachers in addition to the Principal, Br. Ashton. The 33 Sunday-schools have an enrolment of 6,360 scholars and 431 teachers.



All in all, therefore, notwithstanding the hardships of the times our Brethren and Sisters in Jamaica have great reason to praise God for His unfailing goodness.

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### THE EASTERN PROVINCE.

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That the great war should exert a disastrous effect on the economic condition of the West Indian islands is unfortunately only to be expected, dependent as they are on the export of their produce to Europe and North America. An island like St. Thomas, though a colony of Denmark, a neutral power, looks very largely to commerce as its source of employment and revenue, its magnificent harbour being its centre of life. In times of peace this is one of the main depôts of the Hamburg-American Line for tropical America, with a coaling station that gives employment to many persons. With the outbreak of the war this industry lay idle. The other Danish islands necessarily also felt the decrease in shipping, and postal communication between the northern and the southern islands of the Province was most unfavourably affected. Of the islands where our Missions are situated San Domingo might be expected to have most nearly enjoyed normal conditions. But unfortunately in the first half of the year it had been the scene of revolution, and of revolution that directly affected the work of our Church. Just before this outbreak San Domingo had promised well for the peaceful activities of the Mission. Negotiations had been entered into by the Provincial Board of the Province for the extension of our work to the town of San Domingo, and the administrator of the extensive Romana sugar estate had promised very considerable help towards the erection of a substantial church for our Mission there. He and his wife, American friends, had manifested much interest, and had shown great readiness to co-operate with us for the spiritual good of their employees. But with the outbreak of the revolution these hopes were rudely shattered, at least for the present. The revolutionists looted the houses of the Americans at Romana. In San Pedro de Macoris our missionary, Br. Bloice, and his wife were in imminent personal danger during the fighting that went on in the streets of that town. Providentially they escaped injury, as did also their associate, Br. Charles. And the close of the year witnesses the Mission work in San Domingo going on as usual. Indeed, with an advance, the out-post at Consuelo having been developed into a station, in charge of Br. William Charles. In fact, the total membership in San Domingo has advanced to 1,444—a gain of 334 souls.

That under all these circumstances the year has been a very trying one for the Province as a whole goes without saying. It is inevitable that contributions and Church monies should have fallen off; and it is exceedingly creditable that the Province



should have held its own and managed to meet all obligations. The total membership, 25,835, indicates a net gain of 343 as compared with the statistics for the previous year. But the decrease on the islands of St. Croix, St. Kitts, and Trinidad tells of the difficulties encountered on these—the decrease being also one in communicants. In the case of the two former islands the continuation of migration is no doubt the chief explanation, as in former years, though we believe that the somewhat unpraiseworthy competition of another Church partly enters into the situation in St. Croix.

Forty-five Day-schools, with 6,771 pupils and 174 teachers, are being conducted by this Province—a considerably smaller number than was reported a year ago, namely, 54 schools, with 9,372 scholars and 232 teachers. The explanation is to be found in the policy of the Government of the island of Antigua, which has determined to do away with denominational Day-schools and substitute schools of the State. There remain now only three small country schools to us in Antigua, with a total of 197 scholars in attendance. On the other hand, our Training School for female teachers at Spring Gardens continues to do its work of usefulness, and has 18 young women as pupils. Governmental testimony is to the effect that it “gives excellent satisfaction”! The Sunday-schools of the Province have 11,082 scholars and 680 teachers.

When it became evident that with the furloughs of Br. Edwin Heath in the United States and of Br. Arthur Hutton in England a grave need of missionary workers would arise in the latter part of the year, Br. M. Wolter, who had been pensioned and was living in the United States, was asked to return to his former field. We greatly appreciate his willingness to comply with this request. Arriving in the West Indies in February, he was appointed Superintendent and Warden of the Mission in Antigua, and Director of the Training School in Spring Gardens, when Br. Edwin Heath left some months later.

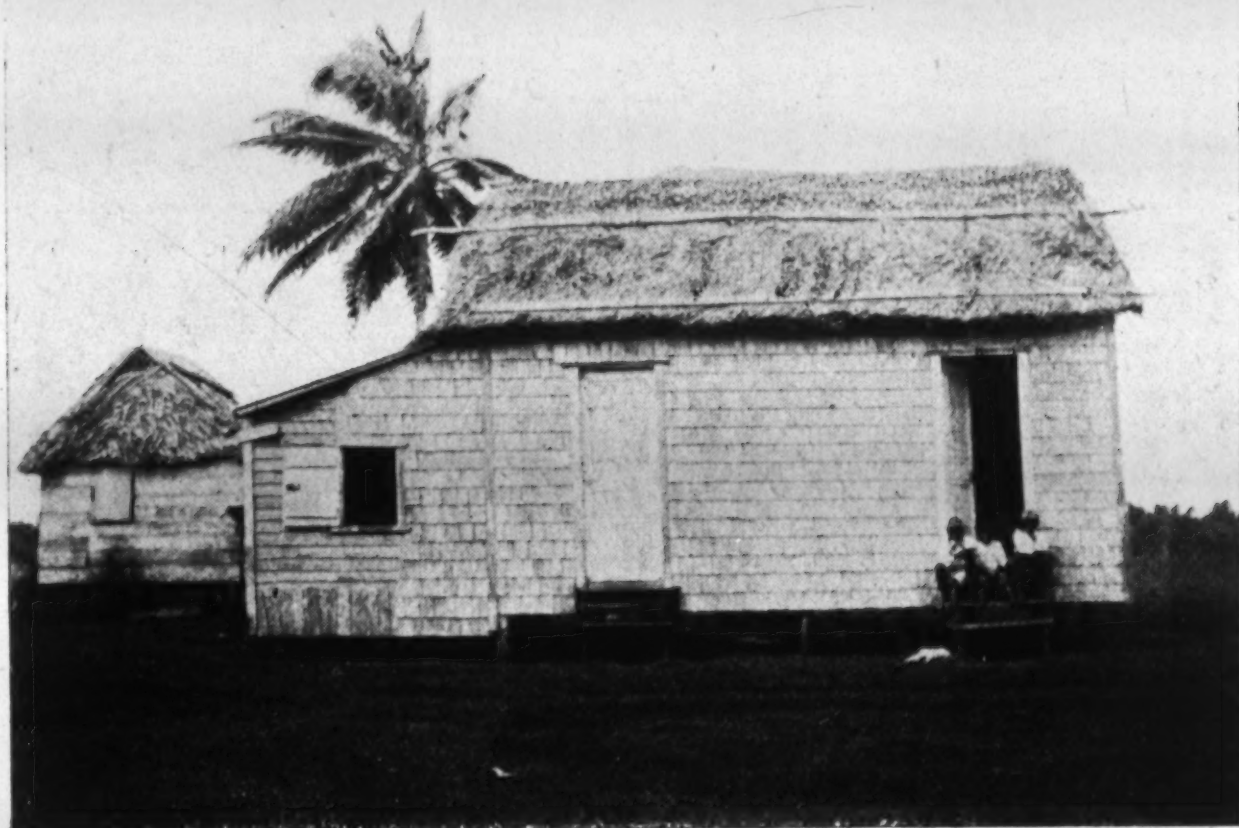
Twelve missionaries, thirteen ordained native ministers, and four unordained native assistants are now engaged in the service of the 27 mission-stations, 16 filials, and 12 preaching-places of the Province.

The Theological Seminary at Buxton Grove in Antigua continued to do its important work until the close of the year. In view of the fact that its Director, Br. Clarence Romig, had been previously promised a furlough in 1915, during which time the institution would have had to be temporarily closed in any case, in September we suggested to the Provincial Board of the Province the propriety of taking into consideration the possibility of Br. Romig's going on furlough already in the autumn of 1914 and of temporarily closing the Seminary at that time. Owing to delays in the mails this letter did not reach the West Indies until it was too late for Br. Romig to leave for the United States with his family before the winter—if, indeed, this particular letter ever reached its destination. He therefore con-





INDIANS OF NICARAGUA IN A PLANTATION. (See p. 313.)

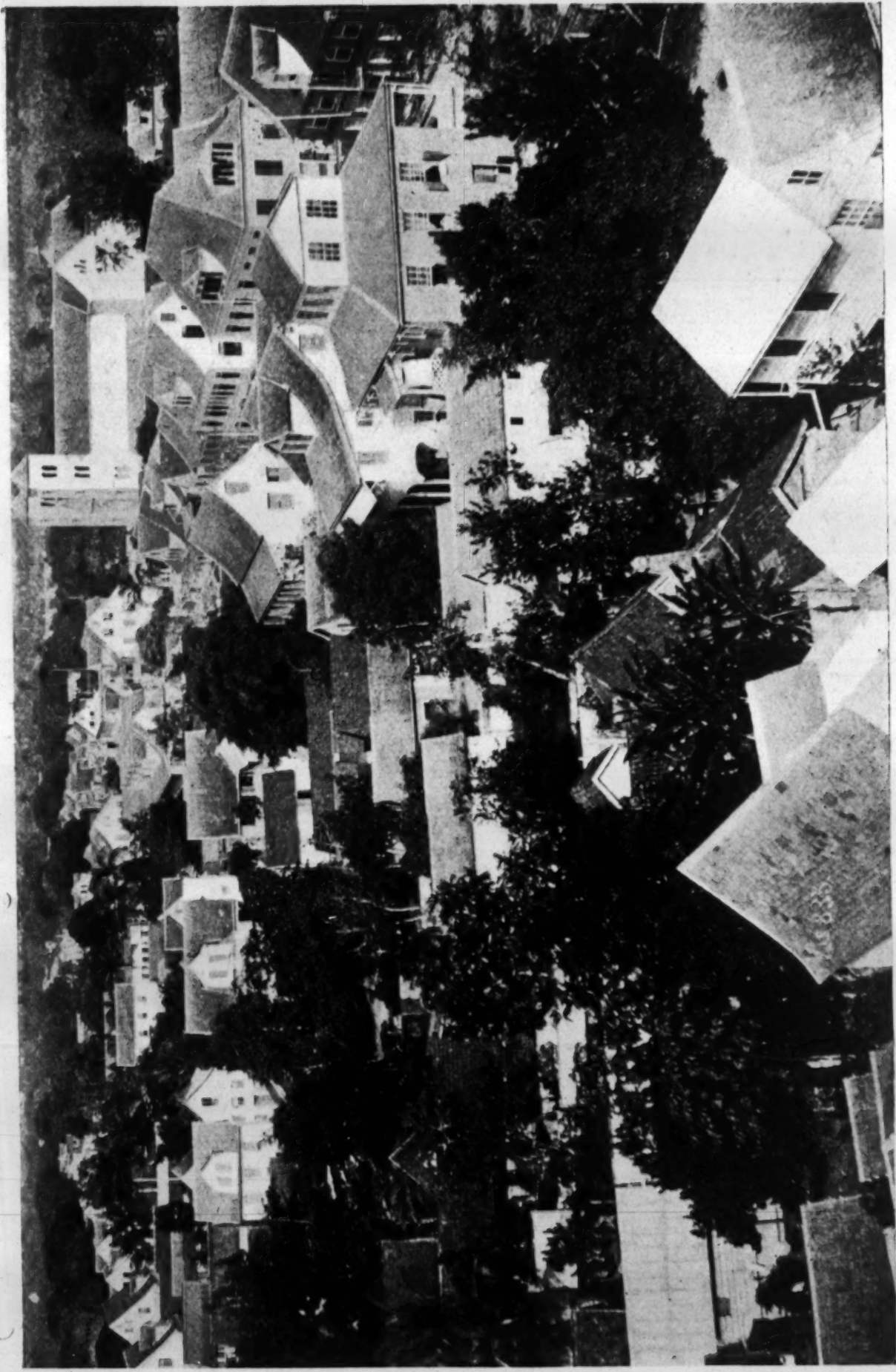


THE TASBAPAUNI MISSION HOUSE, NICARAGUA. (*See p. 313.*)



SANDY BAY MISSION HOUSE AND CHURCH, NICARAGUA. (*See p. 315.*)





VIEW OF THE TOWN OF PARAMARIBO, SURINAM. (See p. 317.)



ONE SIDE OF THE "MORAVIAN SQUARE," PARAMARIBO, SURINAM.



ANOTHER SIDE OF THE "MORAVIAN SQUARE," PARAMARIBO, WITH  
THE CENTRAL CHURCH IN FOREGROUND.



tinued his work with the students till the close of the calendar year. In the early part of 1915 the latter were sent to their homes, where they continued to study under his guidance by correspondence until he left for the North. At the same time he undertook ministerial duties in connection with the Antiguan congregations. His assistant, Br. S. Morris, had previously been transferred to Port of Spain.



### 3.—CENTRAL AMERICA.

#### NICARAGUA.

“My strength is made perfect in weakness.” Thanks to the truth of this powerful promise of our faithful Lord we are able to look back upon a year of continuous progress in the work of this Mission Province, in spite of the many difficulties we have had to face. We thank and praise Him for it.

An important change took place in the administration of this Province. Br. Reinke resigned his post as Superintendent and returned to the United States, Br. Grossmann taking over the superintendence of the Province. There were also many changes in the manning of the stations, for we had to meet the requirements of the work as nearly as possible with the diminished staff at our disposal.

We were very sorry to lose by death Sr. L. Schramm, at Wasla, on April 21st. We lost in her a worker who was wholly devoted to the work she had set her hand to along with her husband. We were likewise sorry to lose, in Br. Ellis, a native lay-preacher—a man who according to his lights had served the out-station Tasbapauni faithfully and with self-sacrifice to the end of his life.

Although, speaking generally, the health of our missionaries was good, several of the lady missionaries suffered considerably under the influences of the unhealthy climate.

Again during the past year Bluefields was subjected to the terrors of a fire, which broke out on January 29th in the immediate vicinity of our church. By the grace of God our entire property was, as on former occasions so often, once more preserved from harm. At Puerto Cabo Gracias our church was also in danger from fire on November 13th, 1914. We are thankful to the Lord that in all these cases of danger He protected us—also that He preserved our land from harm by hurricane, inundation, and revolution.

There was frequently a spirit of unrest manifest among our people. Again and again political agitators seek to influence the Indians and the Creoles—there is oftentimes also considerable tension observable between the Nicaraguan and the Creole elements of the population. This manifested itself in the night.



from July 5th to 6th in a regrettable attack upon Government House in Bluefields. The attack was nipped in the bud. The outbreak of the European war has done not a little to keep the minds of the people in continual tension.

We are thankful to be able to say that the mutual relations between the Government and the Mission were good : in answer to justifiable complaints the Government abolished certain abuses, for which certain evil-disposed persons had been responsible.

Economically the country is in a very sad state. Many sources of income have failed ; trade and commerce, which before the war already were by no means in a safe condition, have suffered a further serious blow ; there is a lack of ready money ; the Indians are deeply in debt to certain merchants, and there is no denying the fact that the country, which is poor in itself, is gradually becoming poorer and poorer.

Owing to a shortness of workers, a certain amount of evangelistic work had to be left undone—*e.g.*, that on the Bluefields River, as also the very promising work at the gold mines and in the Bocay and Waspuk District. On the other hand, our Brethren took possession of more and more villages in the Kruta District of Honduras and in the neighbourhood of Sangsangtá, in which they found souls who long for light and deliverance, and who opened their hearts to the gospel of salvation. Thus, in connection with an extensive tour into Honduras, the Brn. Reinke and Fisher met with a hearty welcome when proclaiming the gospel in regions which had not yet been visited by any missionaries, and into which the tidings of the conquests of the Christian faith among the Indians had as yet only penetrated like a distant echo. Here the possibilities of a widespread and blessed work have opened up for our Church. More than ever we realise sorrowfully, when face to face with just such open doors as these, what insurmountable obstacles there are in our way, owing to the smallness of our staff and the lack of means.

A sifting process is taking place in our congregations on the Mosquito Coast. On the one hand, people are falling away more and more openly, the more the Creoles and the Indians come into touch with civilisation—a civilisation which, in that country, manifests itself only too often in harmful excrescences and moral degradation. In the case of many Indians the missionary has ceased to be their confidant in times of joy and sorrow. Should they happen to come to Bluefields, the cinematograph has more attractions for them than the church, and the demoralising influence of one part of the Nicaraguan population upon the coloured natives is simply terrible. Besides which, the Seventh Day Adventists were very active in several of our congregations : they go preferably to our regularly organised congregations and seek to sow the seeds of discord. In Bluefields hypnotists and spiritists were very much to the fore, leading several of our people astray. Their manner of life and action bids defiance to all morality. On the other hand, our missionaries are filled with



gratitude to God, since they are able to tell of progress and increase, and of growth and maturity, in spiritual things; and this encourages them to continue their efforts unceasingly and joyfully. Progress of this kind is testified to by the figures which tell of confirmations and baptisms which have taken place among the heathen. Ninety-eight were confirmed, and 52 baptised. Besides this, 200 persons were undergoing instruction preparatory to confirmation and baptism, quite a number of whom were received into Church fellowship at Easter of the present year. The Sunday-schools made good progress too. The number (2422) of scholars proves that the blessing of God has rested manifestly on these nurseries of Christian education.

Work among Nicaraguans proper was confined to the visits paid to the hospital in Bluefields, where our missionaries found ample opportunity for sowing the seed of the Word of God by word of mouth and by means of tracts. Of course, at all our stations where our missionaries come in contact with Nicaraguans they seek to minister to them as messengers of Christ—and in many cases it is the medical work which opens the doors of their hearts, which would otherwise hardly be accessible; and at those places where Nicaraguans attend our church services they have the Word of God preached to them in their own mother tongue. This was the case especially in the Karawala, Twappi, and Sangsangta districts.

Very definite work is being done at several places among the young people. At nearly all our stations Day-school work has been resumed, as much at least as the time and strength of the missionaries will allow of. True, the lack of understanding on the part of the Indians for all questions of education, and in some instances also the lack of the most needful clothing, as a result of poverty, hampers the endeavours of the missionaries.

At Sandy Bay Br. Danneberger got into touch with the young people as much as he could outside the school. He does his best to meet their desire for bodily exercise and play, and enjoys the confidence of both old and young. At Pearl Lagoon Br. Schubert, and after him Br. Bishop, attempted to do the same thing; and at Bluefields a Y.M.C.A. and a Y.W.C.A. were started, and these seem to be developing along healthy, useful lines.

Thus the Lord is working among these people, and the missionaries, who are His fellow-workers, realise again and again that "His strength is made perfect in weakness," and that their labours are accompanied by the Divine blessing. To Him we would commit the future, which in all probability will have new and difficult problems in store for our Mosquito Mission Province.

During the spring of the present year a Roman Catholic Mission has arrived in the country, under the auspices and protection of the Government, with monks and nuns, their direct object being to counteract the work of our Mission. We can do nothing, except hold on to that which God has entrusted to us, and commit our missionaries and their people in faithful prayer to Him.

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#### 4.—SOUTH AMERICA.

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##### DEMERARA.

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Since the commencement of the war the intelligence received by us from our Mission in Demerara has been exceedingly limited. In the first half of the year the most important event in connection with the life of the congregations was the General Missionary Conference, which planned effectively for the further development of the work in the direction of self-support. Hitherto the aid rendered to each individual congregation from the general treasury of the Province, administered by the Warden, had not been limited, except in a general way, by the budget of the Mission as a whole. A special committee was now called into existence, whose duty it is, in conjunction with the Warden, to annually apportion to the separate congregations the appropriations made from the central treasury of the Province. Paid in regular monthly disbursements, these are to be in inverse ratio to the inherent financial ability of each congregation.

On October 26th, 1914, a handsome and commodious new church was dedicated at Beterverwachting (Tabernacle). It meets a need that had been felt for many years.

In the second half of the year the Superintendent of this Mission, Br. J. Dingwall, was temporarily laid aside from work by a long and serious illness. When we last heard from him we were thankful to note that he had been able to resume his duties, though still compelled to be cautious and to avoid overwork.

Neither the annual reports nor the statistics of this Mission have come to hand up to the latter part of May; hence the unsatisfactory brevity of this review.

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##### SURINAM.

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Economically considered the year 1914 was in every respect a trying one in Surinam, for two of the main industries of the Colony suffered a marked depression, viz., the culture of the banana and the gathering of balata, or wild rubber. The planters were unable to come to an agreement with the Company which undertook to dispose of the bananas in Europe as well as to ship them hither, and so an industry came to a standstill which for a time had been so full of promise. The term for the regulations governing the gathering of balata expired, and discussions with regard to the new regulations were so prolonged that for a time this industry also experienced a decided lull. Then the outbreak of the war brought with it conditions that



hampered the export of the rubber; moreover, in consequence of the war most of the foreign labourers left the country. The decline of these two productive industries affected the economic condition of the Colony most disadvantageously.

The first effect of the war was the arousing of much excitement among the people. But the calm attitude of the Governor and of the Government, and the maintenance of neutrality on the part of Holland, exerted a quieting influence, and the run on institutions of credit that had commenced soon came to an end. The Government adopted wise measures to insure a supply of the necessities of life, and to prevent an artificial rise in the price of the same. Hence there was far less suffering than had been anticipated at first, though the inhabitants of Surinam, including our missionary families, could not escape feeling the consequences of the state of war. At first it appeared as though the direct connection with Europe would be cut off. But in the end a more or less regular ships' service was maintained, so that the mails were carried and freights were maintained.

The lull in the rubber industry led the Government to grant labourers who had come from British Colonies in the West Indies a free passage home. About 2,500 availed themselves of this offer and left the country. The effect of this was twofold. On the one hand it was a blessing to the land thus to get rid of an element that had been the cause of disturbance and had exercised an unwholesome influence on the morals of the people. But on the other hand the loss of these consumers was noticeable in connection with all manner of trades, and the money which the rubber industry had brought into the Colony and put in circulation was missed. This was rendered more acute by the fact that many employers found it necessary to economize and to dismiss old rather than to engage new workmen. A perceptible lack of employment made itself apparent, especially in the handicrafts and in the building trades. That under the existing circumstances need did not become more widespread, and all those who were thrown out of work continued to have their wants supplied—in fact, in many instances continued to enjoy themselves—is a riddle akin to that presented during the great drought of the year 1913. When there is need, the people of Surinam can be frugal and help one another. So long as food is forthcoming, they do not worry about the future. It goes without saying that much suffering existed and escaped observation. But all in all the people of Surinam have great cause to thank God for the degree of peace and of prosperity they still enjoy.

In looking back one must thank God that the war hampered the work of the Mission so little during the last five months of the year 1914. True, it took some time before regular correspondence with the Mission Board was restored. Each individual missionary lived through periods of care and anxiety in regard to dear ones in the home land, and sighed heavily over the hampered conditions of communication with them. The income



of the Mission derived within the Colony diminished very much. Yet the missionary activity was not seriously impeded, although the fact that Europeans are engaged in war against one another has shaken the confidence reposed by the people in Europeans, and has diminished the prestige of Europeans. This can not be denied. In Bushland this has been declared to the face of the missionaries, and the influence of the missionaries over the Asiatics in the Colony has been impaired.

By the mercy of God the missionary families were spared from death during the year. On the other hand the departure of the venerable Sr. Heyde, m.n. Williger, on October 18th called forth much sympathy in the missionary circles. Many years ago she had been engaged in the service of the Mission together with her husband, who survives her.

The following arrived as reinforcements during the course of the year: On February 16th, Br. P. Jensen; on July 7th, Br. and Sr. Zschaschler and Sr. F. Wehle, the bride of Br. Neub; and on October 27th, Br. and Sr. Legêne. The first-named entered the educational work of the Mission. Br. and Sr. Zschaschler joined the missionary force of the Older Mission, and Br. Legêne took the place of Br. J. Vogt in the work among the British East Indians of Surinam, the last-named becoming the leader of the newly organised "City Mission" in Paramaribo. Br. F. Neub was united in marriage with Sr. Wehle on July 23rd.

As re-elected the Provincial Conference entered on a new term of office on July 1st, and now consists of the Brn. R. Voullaire and P. Schmiedecke, *ex officio*, and the Brn. Theodor Müller, P. Hellström, and L. Schütz, nominated by the missionary workers.

Of special significance in the year 1914 was the visit of Br. H. Weiss, our Mission Secretary in Holland, who was sent to make a systematic study of the Colony and of missionary conditions there, in order to present its needs more effectively among friends of our Church in the mother country. He arrived in Paramaribo on March 17th, and remained in the Colony till July 8th. He was able to visit and inspect all the phases of our missionary undertakings known as the Older Mission, as well as the work carried on among the Asiatics within the cultivated parts of the land, and to make several expeditions to the Bushland on the Rivers Cottica, Surinam, and Saramacca.

As is usual each year, the General Conference of the foreign missionaries met on October 2nd—an opportunity for a fraternal discussion of various questions connected with their life and work.

The most important event of the year 1914 within the sphere of the Older Mission was probably the Second Church Conference, which, after an interval of three years, was held from Sept. 28th—30th. It consisted of 43 voting members—24 of whom were natives—and four advisory members. Conference occupied itself this time with the revision of various paragraphs of the Church Book, and with Reports and Proposals regarding the finances of the Older Mission. These were followed by miscellaneous pro-



posals; and the Conference closed its deliberations with an earnest protest against the continuance of superstitious practices among the people of Surinam in general, but especially in our own congregations.

In looking through the statistical returns of the Older Mission one is particularly struck by a not inconsiderable falling off, of 575, in the total membership. (There are 25,605 persons now belonging to the Older Mission; and the schools of the Older and Newer Missions together are attended by 3,023 children). The chief reason for this is the removal from our lists of the names of these who show no interest in the Church and its affairs. In reality they are often still to be found here and there, and they reckon to belong to us, but they have withdrawn themselves from our control. At another time these members turn up again, and one can hardly account for their having held aloof from us. Hence the frequent variations in the statistical returns. But a serious feature of the situation is this that the population is continually, although only gradually, decreasing in certain districts, such as Charlottenburg and Domburg. The disinclination to cultivate the land in small allotments continues as before.

In other respects the impression gained from the statistics is a more favourable one. In the first place, more weddings are reported, and on the other hand the proportion of legitimate to illegitimate births is a better one than before. True, there is no denying the fact that a certain amount of languor and lifelessness pervades the whole of the Older Mission. One longs for fresh signs of life from above. Of course, what is here said does not apply to what may be called the inner circle of the congregations, among whom there are still, as hitherto, many faithful and simple-minded Christians. Specially difficult is the problem of making the congregations self-supporting financially. Anything that savours of regular contributions is neglected, and it is very trying for our missionaries to have to be constantly asking for money and admonishing the people to pay. Experiences of this kind are very humbling for our missionaries; and all the more therefore do they value the pleasanter ones which, one is thankful to say, are not lacking either. The various station reports show that, speaking generally, these experiences balance one another very fairly. What is wanting in one place is made up for in another. If one has to complain of a special degree of indifference, others are able to testify of genuine self-sacrifice, childlike faith, and gladsome zeal.

It is specially pleasing to hear that the Juvenile Bible Reading Associations have kept up their numbers, and that a similar Association has now also been formed for adults. The Sunday-schools have continued to work well; and many an Association which has been conducted with true inward zeal has added considerably to the inner life of its members.

Times of great difficulty and perplexity have not been lacking in the year 1914 in connection with our Day-schools in Surinam.



All the more wonderful, therefore, have we felt it to be that the Lord has ever and again helped us just where, according to human insight, the way seemed to be blocked. The difficulty of finding teachers seemed oftentimes insurmountable; but both the Board of Education and the Government have shown us much sympathy and encouragement in this matter. As already stated, Br. P. Jensen arrived in Paramaribo on February 16th to take charge of the so-called "Selecta." We felt certain that he would carry on the work in accordance with our traditions; and great was our joy therefore when we had before us the first proofs of his labours in an unexpectedly good result of the Entrance Examination for the Normal School. Thus there is for the future more hope of an increase of teachers from our own Church.

The chief course in the Theological College, which was begun on November 4th, 1913, was continued, without any important interruption, as hitherto. Occasionally the three students assisted in the work of the churches, especially at Helena Christina and Libanon Weg.

#### *Home Mission Work.*

Of special importance in connection with the Home Mission work of the Province was the commencement, on November 1st, of the "City Mission," which had long been contemplated. Out of funds given at the time of the Jubilee in 1913 headquarters for the City Mission were provided in a house specially bought for the purpose, and here Br. Vogt, as the head of this branch of our work, and his family made their home. Assisted by a Committee of nine, he took in hand the regulating of the Orphan work, and in the same month the Y.M.C.A. took up its abode in the same house. It is important to note that in this Committee both branches of the Mission are represented, viz., the Missionary and the Trade Departments, and the wives of the men of both branches, as also the Native Church, are represented on it.

In the Children's Home at Saron there were on an average 32 children in 1914. Three children left the home, and were so placed that they are in a position gradually to learn to earn their own living.

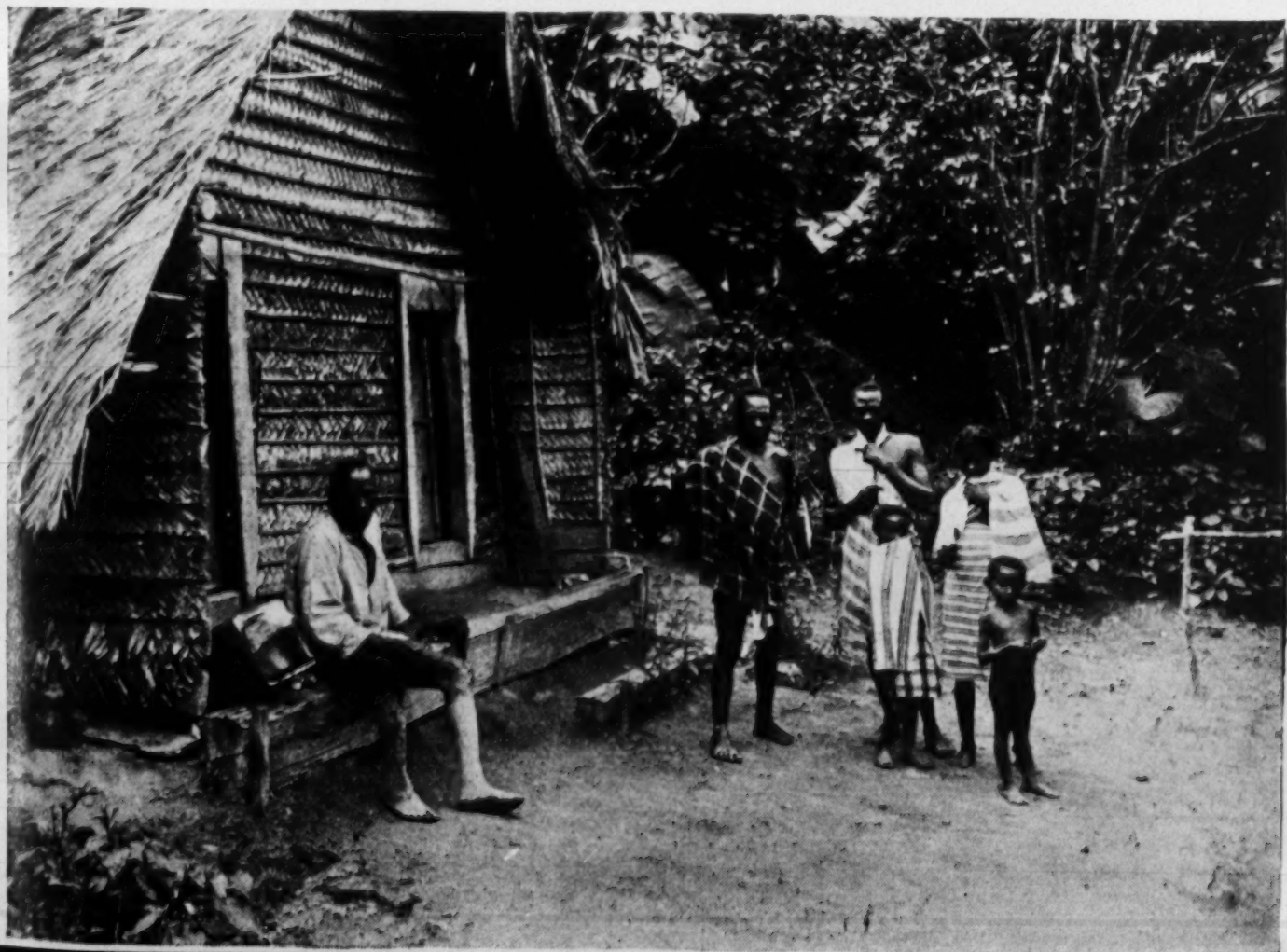
At Bethesda, the Protestant Leper Home, the year under review was one providing plenty of work for the staff, but otherwise it was a fairly quiet and uneventful year. The number of the inmates rose at one time to 56, but then fell again to 52.

The year 1914 was signalized by a considerable number of baptisms of adult heathen in the Bushland—a source of much gratification. Of these forty-one persons more than half live along the Upper Saramacca. Twelve belong to Botopasi and its outposts, so that new life was also noticeable on the Upper Surinam. The firstfruits among the Papotos were gathered in at Djemie; but this recently founded post caused a good deal of anxiety. The opposition of the heathen at this point made itself felt in all manner of ways, and our evangelist stationed here,



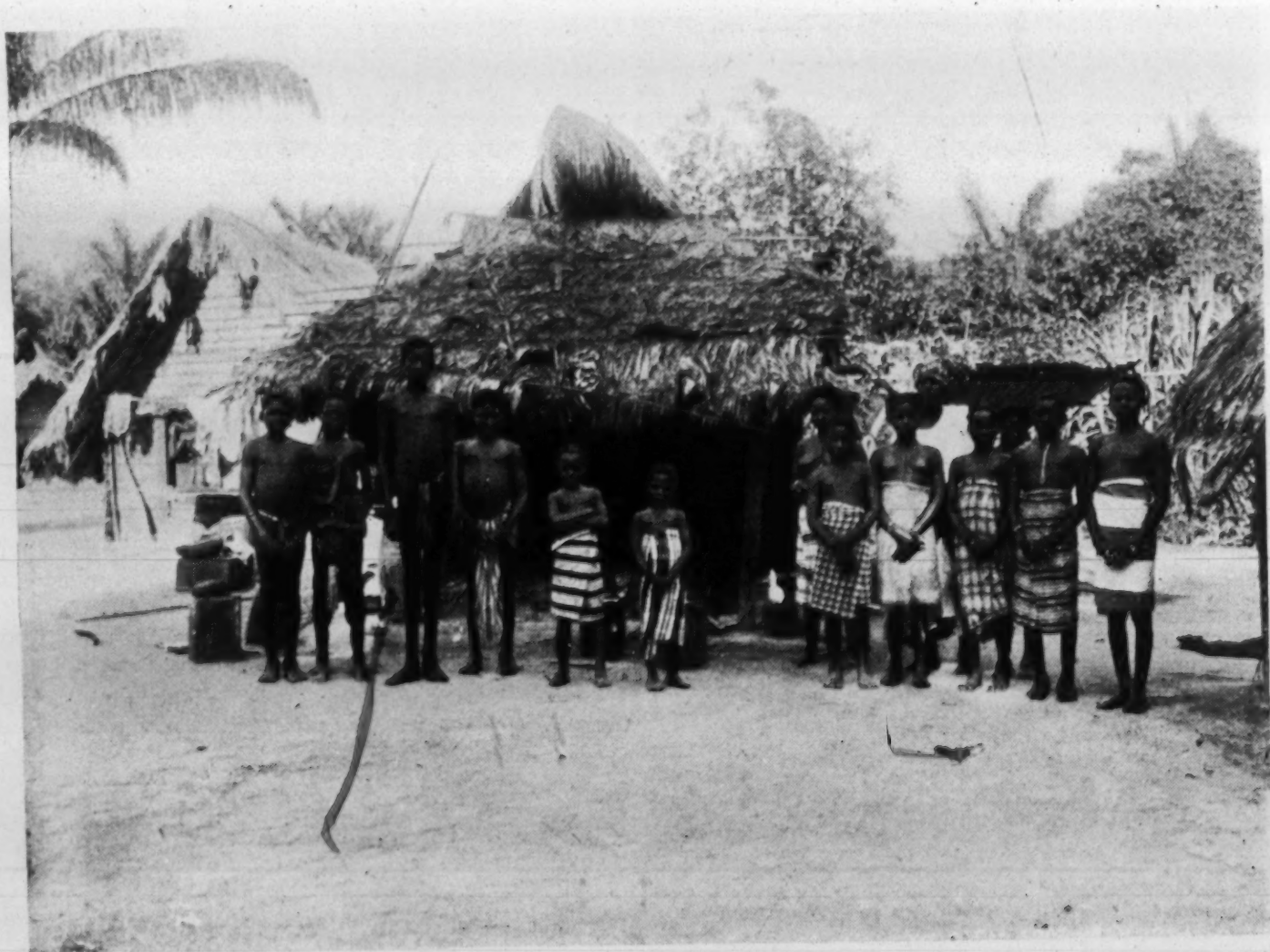


A BUSH-NEGRO "CAPTAIN'S" HOUSE, SURINAM.





BUSH-NEGRO CAMP, SURINAM, WITH IDOL TEMPLE.



BUSH-NEGROES OF SURINAM.





THE REV. TH. WENZEL AND FAMILY IN COOLIE DRESS.  
 (See p. 321.)



COOLIE MAN AND WOMAN, SURINAM. (See p. 321.)



COOLIE CHILDREN, SURINAM. (See p. 321.)



Br. Rufus, needed much patience and courageous faith to hold out. In particular, it was a great disappointment that no school could be opened at Djemie, owing to the passive opposition of the under-chiefs, who were instigated by the head-chief of the region. In Ganzee there was very welcome quiet after the leaving of the rubber gatherers. On the other hand, the interruption of the trade in lumber, caused by the war, led to many disappointments here and at other places in the Bushland. Much lumber had been cut but could not find a market. Langatábbetje, on the Marrowijne, remains a difficult post, owing to its isolation and the dependence of the little company of Christians, who belong to the Paramacca tribe, on the more numerous and powerful heathen Djukas, who live all around them. Yet the year 1914 was on the whole a favourable year. It is as yet too early to tell what the consequences of the death of the head-chief of the Djukas, Ossese, will be in regard to the Mission work. As is well known, he was a bitter opponent of the Gospel and of all missionary work. For Wanhatti, on the Upper Cottica, the year was also a favourable one. It is plainly to be seen that this little congregation exerts an influence among all the villages of the Djukas in its district, and the number of the Christians grows gradually from year to year in spite of all opposition. Had we only an abundance of men and means, the founding of a second post in its vicinity, with a school, would be a good move. The Bushland congregations now reckon a total membership of 2,298 souls.

Though the membership of the Mission among the British East Indians in Surinam has remained almost the same as a year ago, viz., 150, in spite of the baptism of six adults and other accessions, we have reason to press forward confidently. It was very gratifying to note what a favourable impression it made on these immigrants that the new missionary, Br. Legêne, was acquainted with their homeland and had studied their mode of life there. From the outset this secured for him a certain degree of interest and the confidence of the people. It would be very desirable, if the plan of founding a second station for this Mission, at Kroonenburg on the Commewijne, which has been entertained for a number of years, could be carried out. For from this centre various estates, where the East Indians are employed, and various of their settlements may be readily reached.

The Mission among the Javanese has made steady progress and presents much that encourages. Its membership has risen from 43 to 53. In spite of all disappointments that are experienced, it is quite evident that the Gospel is taking root among the Javanese. It has become a factor in the life of the Javanese of the Colony with which they realize that they must reckon. The energetic opposition it meets in various quarters is itself a sign that mere indifference and the effort to ignore the Gospel is no longer possible. The more ridicule and enmity the Christians must face, the closer they are drawn to one another



and manifest much earnest and simplicity of faith. Unfortunately the work was disadvantageously affected by the death of Niti Pawiro, and by the withdrawal from service of the other evangelist, Kasandi. But the recently appointed evangelist, Kasan Moekmin, gives promise of compensating for these losses. Year after year the need of appointing a second missionary to work among these people becomes more and more pressing.



## AFRICA.

WE are very sorry to say that in consequence of the war the Annual Reports of our African Mission Provinces have failed to reach us. We are accordingly without the Reports from Nyasa, Unyamwezi, South Africa, West, and South Africa, East. The few notes that have reached us from time to time give us reason to hope that, in spite of the exceptional difficulties of the situation, the work has been continued under the protection and with the blessing of God. We would ask those who see this Report to remember these Mission Provinces specially in their prayers.



## ASIA.



### WEST HIMALAYA.

For weeks we have known that the 1914 annual reports of our four stations near the Tibetan border are on the way to this Central Board. Thus far, however, they have failed to come to hand. The letters which have reached us show that, in spite of the war, the spiritual, medical, school, and zenana work has continued with little interruption at Leh, Kyelang, and Poo.

Only Kalatse, our youngest and smallest congregation, has been left without a missionary since last autumn. Br. Gustav Reichel and his wife with their little boy were ordered to go down to the plains. The family has not been separated or interned at any concentration camp, but they were required to live at Campbellpur, a small military post in the Punjab, half way between Rawal Pindi and the North-West Frontier of India. Here they have experienced much kindness from the officials, and for the hot season they have leave to go up to Murree, a health station in the hills. They may not yet return to Kalatse; but



Chompel, a converted lama, has faithfully cared for his fellow-Christians there. These have also from time to time been cheered and strengthened by visits from the missionaries at Leh, which is fifty miles up the Indus from Kalatse.

One member of our Himalayan staff is interned at Ahmednagar, near Bombay. Br. Francke, who has been specially appointed for translation work, resides at Gnadenberg in Prussia, owing to his wife's health. When the war broke out, he had recently arrived at Leh by the overland route through European Russia, across the Caspian Sea into Russian Turkestan, and then over high passes into Chinese Turkestan. Here he visited the Swedish Mission at Yarkand and Kashgar, and then reached Leh from the North by way of the Karakoram Pass. He had undertaken this long and arduous journey in the interests of scientific research and of the Bible Society. For he was to have spent the winter months in his former field, refreshing his knowledge of Tibetan and the border dialects, with a view to continuing the translation of the Holy Scriptures. The war has sadly upset his plans.

Among the many reasons for earnest desire and prayer for the cessation of hostilities, not the least is the liberation of missionaries thus detained and hindered in the work of God. We gratefully acknowledge the kind help and sympathy afforded them, and specially by the Indian National Mission Council.

Br. Peter, the Superintendent of our Himalayan Mission, was in Kashmir with his family when war commenced. They are of Swiss nationality; yet it was only after considerable delay that the British Resident there obtained leave for them to return to Leh. The journey over the high passes at that late season was full of perils and hardships. He wrote that our Christians at Leh were meeting daily for special prayer in these most serious times. There as at Kyelang they are wont to observe special seasons like the Prayer-Week instituted by the Evangelical Alliance at the beginning of each year.

The medical work is carried on at all the stations. The Leh Hospital is now under the charge of Dr. Hieber and his wife, both fully qualified doctors. Their work was all the more useful last year as there was a good deal of epidemic disease. They make the experience that cases are prolonged, and even precious lives lost, owing to the obstinate stupidity and disobedience of patients and their relations. This is discouraging, but there is also much to cheer. One token of appreciation comes from the Skushog of the great Hemis Lamasery, the highest Buddhist Abbot, or priest, of Ladak. He has promised Rs. 500 towards the renovation of the operating room, and declares that he is "glad to give money towards the room in which you make the blind to see."

The new hospital at Poo is also doing efficient work. Both our missionaries there have received some medical training. Their equipment for evangelistic tours includes the medical



chest and the magic lantern with scriptural slides. These journeys over high passes and across mountain torrents are difficult and dangerous, but they sow the good seed of the Gospel beside many waters. God grant that it may bear fruit in many hearts!

Br. and Sr. Kunick were also surprised by the war, when absent from Poo on furlough. Albeit of British nationality, they could obtain no leave to pass out of the Native State of Bashahr into British territory, but spent their local furlough in and near Rampur, the capital of Bashahr. The coronation of the new Rajah took place during this time, and Br. Kunick attended the festivities by special invitation. Br. Marx, our other missionary up at Poo, was also invited, but was not able to go down at that late season of the year. This spring the Kunicks rejoined the Marxes at Poo.

We have heard little of late from Br. Schnabel, for Kyelang lies behind the Rotang Pass and is cut off all the winter. The latest news came from Dr. Hutchinson, of the neighbouring Presbyterian Mission at Chamba. He wrote that the Schnabels were at Kyelang and well.

The schools at all our stations are providing a Christian education, not only for boys, but, wherever possible, for girls.

We may add the pleasing intelligence of the marriage at Leh of two of the latest reinforcements to our staff there, Br. Burroughs to Sr. Ada Moore.

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## AUSTRALIA.

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### NORTH QUEENSLAND.

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No report of this field has reached us for 1914, and letters have also been scarce during the wartime. The last from Mapoon so far was from Br. Hey. It was written on September 9th and received on December 14th. From this we gathered that the Heys and Sr. Ward were at Mapoon and the Browns at Weipa, and that their work was going forward with little interruption. The work at Aurukun is being carried on by a Presbyterian assistant until the Richters can return thither. When the war broke out they were still on furlough in Europe, having been detained here longer than was expected by the necessity of an urgent operation. War risks still bar their start. The Rev. A. Stewart, the Convener of the Presbyterian Board, wrote on March 23rd, 1915, "We share your longing for the return of peace, and ask the blessing of God on the Mission co-operation of our respective Churches."



The Presbyterian missionaries Hall and Paull visited Mornington Island from our stations, and were to go thither towards the close of the year to found the station which their Church has long planned. Like Mr. Wilson, who also was at Mapoon before he commenced the work at Hanover Bay, in Western Australia, they will need all the experience gained at our stations.

In May, 1914, the Hon. J. G. Appel, the Home Secretary of the Queensland Government, again paid a visit to the Aboriginal Reserve, of which Br. Hey is the Superintendent. Among the members of the party on board the Government steamer *Melbidur* were the following: Mr. Bleakley, the new Chief Protector of Aborigines, the Rev. J. A. Crockett, deputed by the Presbyterian Board to report to their Church on the work, and Mr. and Mrs. Allen. Mr. Allen is a Member of Parliament, and a warm friend of the Mission. We cull the following items from Mr. Crockett's notes of the visit. Touching first at Mapoon to take on board Br. Hey as guide and pilot, the party sailed for Weipa. Here they found Br. and Sr. Brown in charge, with Mr. and Mrs. Holmes as Assistants. About 150 blacks were present at the station. The visitors inspected the school, where 53 children, including several half-castes, did their teacher credit. The houses of the native Christians with their neat gardens were an instructive contrast to the village, in which live the blacks grown up to manhood and womanhood before the Mission was instituted.

Forty miles further south along the coast at Aurukun the visitors were welcomed in the absence of Br. Richter by the Assistants, Mr. and Mrs. Owen and Mrs. Paull. Here they found about 100 natives; but as this is the youngest of the three stations it has the hardest conflict with the nomadic instincts of the older blacks. Although not as advanced as the school at Weipa that at Aurukun gives promise for the future. This and the industrial work left the impression that the young people now growing up at this station will be miles ahead of their parents in every particular.

Of the oldest station Mr. Crockett writes:—

"We got back to Mapoon a little after midday on Sunday, May 24th, and while at lunch were serenaded by a choir of children with a song, 'Welcome Home.' As they sang the parts, it was delightful. These people have a wondrous gift for music and dearly love singing. Not in any of our churches have I heard hymns sung so sweetly and expressively as I did at Mapoon.

"This station affords a magnificent illustration of what can be done with the Aboriginal. The Minister (Mr. Appel) and others rejoined us here, and the examination of the school was conducted by him. At its close he warmly congratulated the teacher, Mrs. Ward, and assured her that he had never seen finer work done in any school by European children.

"As the young people marry they are settled at the outstation. A comfortable cottage is erected for them, and they are given five



acres to begin with, which they can extend as much as they like. At present there are seventeen families living there. They grow maize, cassava, sweet potatoes, pumpkins, pineapples, bananas, and other vegetables. They have the option of either selling them at the Mission or taking them to Thursday Island. If they sell to the Mission they are paid in groceries, clothing, and tools, which are given to them at cost price. It has been Mr. Hey's policy to give the natives a share in all the property and so make them feel an interest in the place.

"At Mapoon and at the outstation, four miles distant, there are upwards of ten thousand cocoanut trees growing. Each tree, when it comes into bearing, has a capital value of £2 10s. The plantations are being steadily added to year by year; so the place must have a prosperous future. We found a thoroughly happy, contented people, who bid fair to become valuable citizens.

"At a meeting held in the church prior to our departure the Minister publicly thanked Mr. Hey in the name of the Government for the valuable work he was doing, not only for the natives but for the State, and said he was convinced that here at least the very best was being done for the Aborigines that could be done."



## LEPER HOME IN JERUSALEM.

### FORTY-THIRD REPORT, FOR 1914.

**N**OT far west of the railway station at Jerusalem lies our Hospital for Lepers. Above its main entrance stands the inscription "Jesus Hilfe" (Jesus Help), and now for nearly fifty years this institution has been true to its beautiful name. The building is simple and suitable, and has ample accommodation on the one side for forty or fifty lepers and on the other side for the staff of nurses who have the immediate care of these sufferers, as well as for the kitchen and other domestic arrangements. In front of the house there is a large garden, and to the west, south, and east sufficient ground to preserve the open space indispensable around such an institution. Part of the western plot is now a farm, the produce of which is useful in various ways for the Home.

Never was this good work more necessary than in this time, when the sorrows, pains, and privations inflicted by this terrible war rest with crushing weight upon the sick and the crippled.



In the goodness of God our Asylum is still sheltering, feeding, and tending more than thirty sufferers from this fell disease of leprosy. More than ever do we thank Him for the wide circle of compassionate friends who bear its patients and its zealous workers in their hearts in prayer, and whose generous gifts enable its continuance. To this circle we send forth our forty-third Report with the reminder that the blessing of the Lord rests on those who consider the poor. (Psalm 41).

*Seven Months of Peace.*

In 1912 the Balkan War brought disquiet to Palestine, but the report of our Home for 1913 could tell of a year which closed more peacefully than it began. This has been sadly reversed in 1914. For seven months no war-cloud appeared in the clear blue Syrian sky, and various plans for necessary improvements on our premises could be taken in hand. The most extensive is the building of a wall to the east and north of our Asylum, sufficiently high to protect our property from marauders, whose visits are too much in evidence. This work has been commenced, but is now in abeyance. Within the Asylum, besides increased precautions against mosquitoes as carriers of malarial infection, the wards received a new coat of paint and the Prayer Hall was renovated.

Very welcome visitors came to our Home in March. They were the Rev. M. H. Löbner and his wife, on their way from East Africa to Europe on furlough. Mr. Löbner is the superintendent of the Moravian Mission in Unyamwesi, and resides at Tabora, the largest inland town of that district. Their work extends to Moslems as well as heathen Africans, so that they could bring the sympathy of experience to a Christian Institution the majority of whose patients are Mohammedans and often fanatical.

Only once, however, in the history of the year under review was the quiet course of the life and work of our Asylum broken. Some of our Mohammedan patients again objected to the visits of our Arab evangelist, Farhud Kurban, to whom reference was made in our last report, but the real ground of their opposition was rather oriental aversion to authority than Moslem fanaticism. With full consideration for religious convictions, it is necessary to maintain the order and the Christian character of our work for the Lepers. One or two fanatics left the Home, and the "storm in a teacup" subsided. Farhud Kurban could write: "God be thanked, the difficulties are surmounted. The patients and I are excellent friends, and they are always pleased when I come to them."

Under present circumstances little can be said about the medical department of our work. Our old and tried friend, Dr. Einsler, is not only a member of the Local Committee, but still the physician for the Hospital. For many years old and new remedies have been given a fair trial on willing subjects, as yet with no lasting results. Cures can the less be hoped for as the majority of our patients enter at an advanced stage of the disease.



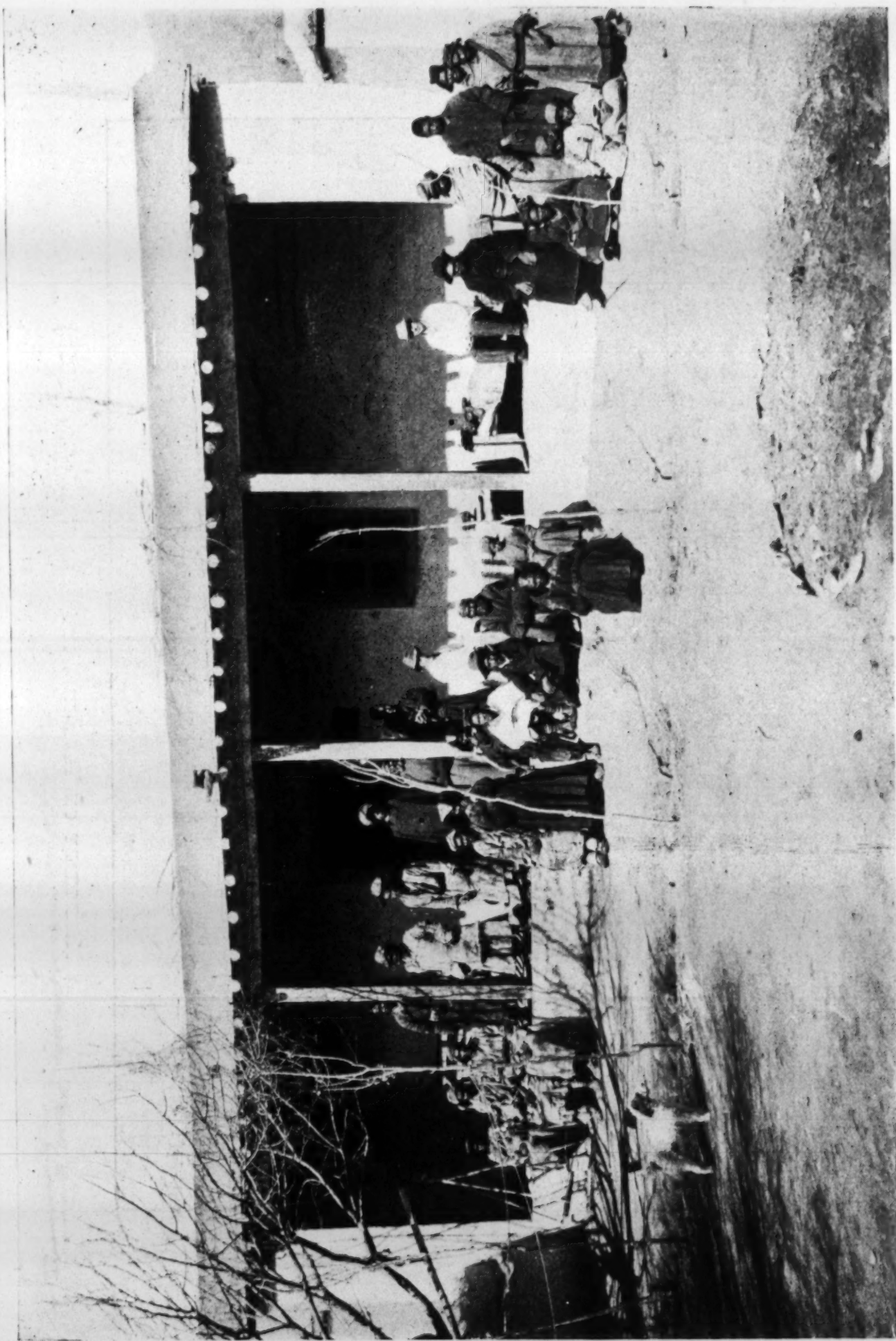
The main feature of the work remains the untiring devotion of the nurses, in their efforts to uplift the spirits, brighten the lives, and alleviate the sufferings of the unfortunate in their care. Besides the daily binding up of wounds, many of which are sadly extensive and offensive, and the nursing of the more advanced cases—often exceedingly trying—these sisters are busy, day in day out, from early morning on, in all the common tasks required by such an institution. There are rooms, wards, passages, and stairs to be swept and cleaned, beds to make, meals for the patients and staff to be prepared and served, clothing to make, mend, and wash, not to speak of work in the courts and garden. Alongside all this goes the constant endeavour in all their intercourse with the patients to cheer their sad lot and lift them out of brooding to higher thoughts and hopes.

The Sundays and, as far as possible, three evenings a week are so disposed that the free nurses have opportunity for intellectual and spiritual fellowship. By turns they attend the Christian services in the city, mostly in connection with the Church of the Redeemer. And they are frequently invited to social gatherings at the Pastor's home. Here they often meet the Kaiserswerth sisters. Thus, under the leadership of Sr. Elizabeth Müller, our workers mutually strengthen one another's hands and hearts for the daily "deeds of love and words of comfort" which make this Asylum "Jesus Help" to the lepers. And it is an ever welcome thought that this service is assigned to them in the very land and city where His own feet went about on errands of mercy, and His own hands touched and cleansed such sufferers.

We have already mentioned the farm, which makes the best possible use of the indispensable land around our Hospital, and approves itself as the necessary industrial side of our enterprise. But here there is the hot climate of Palestine and especially the scanty rainfall to be reckoned with. And a glance at any photograph or picture of our house in its environment shows that the land is emphatically "stony ground." Rocks are far too much in evidence amid the scanty and shallow soil. They must be blasted, and the stones built up into walls around the spaces where the good soil can be collected and made into terraces that can be cultivated. With much toil and at considerable expense, however, part of our land has been converted into patches that can grow fodder. Other portions provide pasturage for the cows, which supply milk, not only for the Home, but for an increasing circle of customers in the city. The poultry farming also shows a small surplus.

Early last year Mr. and Mrs. Bayer were home on furlough. Mr. J. Bayer is the manager of the industrial department of our Asylum. His wife took steamer to Egypt and Europe in March with the Löbners, and he followed by steamer to Constantinople, and thence by rail, *via* Adrianople, Bucharest, and Buda-Pest. As the sequel shows, it was well that he had gained a partial knowledge of the overland route. Mr. Bayer found an excellent substitute in a clerk at the German post office in Jerusalem.



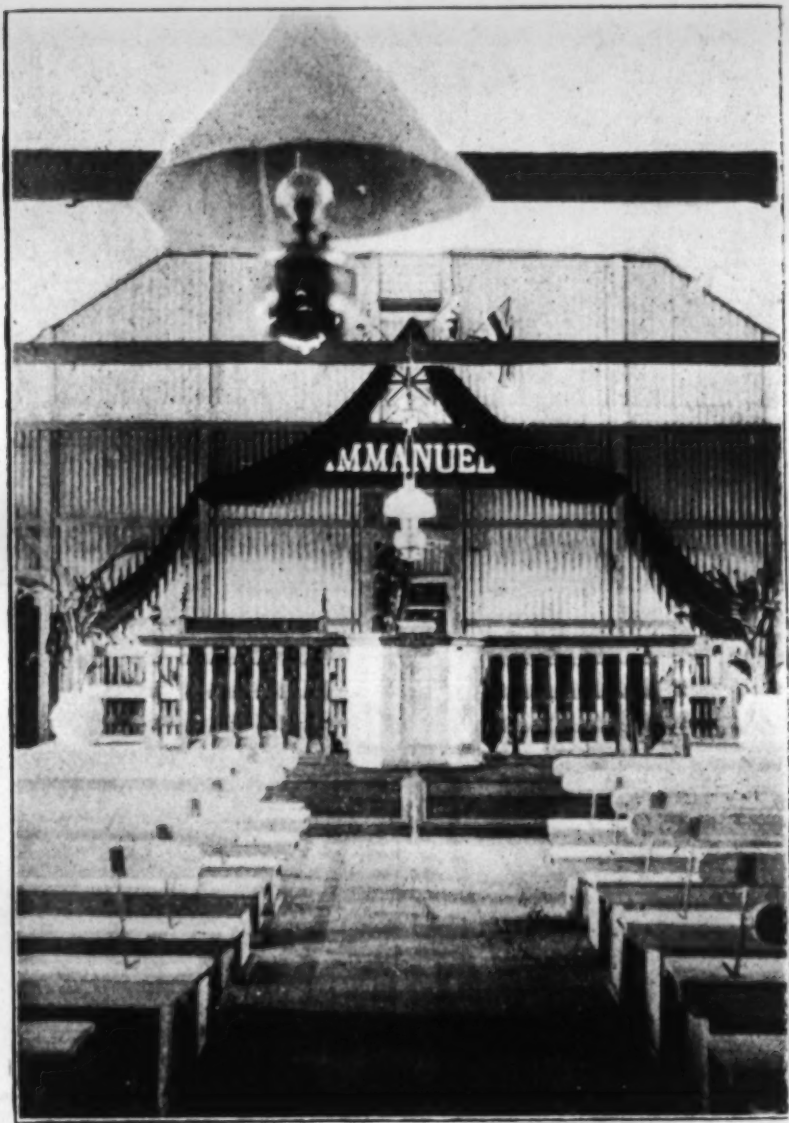


MISSION HOSPITAL AT LEH, WEST HIMALAYA: DR. HIEBER IN CENTRE, REV. H. F. BURROUGHS ON RIGHT. (See p. 323.)



A MISSIONARY ON TOUR IN WEST HIMALAYA. (See p. 323.)





INTERIOR OF THE WARD MEMORIAL CHURCH, MAPOON.  
(See p. 325.)



MAPOON GIRL BOARDERS AT PLAY. (See p. 325).

Mapoon  
July 20<sup>th</sup> 1914.

Dear Little Friends,

Our missionary told us that you would like to hear about the Mapoon Mission Station. We live by the sea-side, every evening we go for a lovely bath, but when the tide is out we gather oysters, fishes, and crabs. On Tuesday May 26<sup>th</sup> the "Otter" arrived here with the Hon. J. G. Appel and a number of ladies and gentlemen; we gave them a very hearty welcome. Then we scholars hurried off to school we were examined in Reading, Spelling, General Knowledge, Geography, Composition, and Arithmetic and also sang some of our action songs and hymns. When the examination was over Mr. Appel gave us an address he told us that he was very pleased with our school, then Mrs. Appel gave us a lot of pretty presents. In the afternoon Mr. Appel gave prizes for the best kept houses and gardens. The "Otter" left about 4 o'clock in the afternoon.

On Friday we were taken for a picnic up the Namaleta River which is called after our new motor launch, on the way up the river we saw a number of alligators. We have two puppies named Rover and Paddy they are very playful and love worrying the cats.  
With much love from  
Ida.



When the Turkish Government revoked the "Capitulations," he moved to the farmhouse by our Asylum and took admirable care of the farm and the cattle, until in February of this year he was recalled for postal service in Germany. Meanwhile the Bayers' furlough had been protracted by the war, but the German and Turkish authorities recognised the necessity of the return of our manager to his share of the work of mercy to the Lepers at Jerusalem. They afforded him and his party every facility for the overland journey through Austria, Roumania, Bulgaria, Turkey in Europe, and Asia Minor. Delays were inevitable and danger was possible, owing to the proximity of some parts of the route to the war zone. But the Bayers bravely faced it all in devotion to their work. Postcards from Buda-Pest, Constantinople, Haidar Pasha (the terminus of the railway on the other side of the Bosphorus), and Tarsus told of slow progress. But on the last day of March a telegram from Jerusalem announced the safe arrival of our party at Jerusalem. Their journey, mostly by rail, but also by carriage where the line is not yet completed over the Taurus and other mountain passes, lasted more than a month.

*The War Cloud over Jerusalem.*

We have told of the seven months of peace which blessed and furthered our work for the Lepers of the Holy Land at the commencement of 1914. At the close of July all was going as usual at our Asylum. The nurses were well, and could trustfully and quietly continue the work for which Christian benevolence provides the necessary funds. Then August brought the sudden outbreak of this terrible conflagration which soon spread all over the world. Of course the effects of the conflict were speedily and severely felt at this ancient centre. On August 3rd, Jerusalem was declared under martial law. The banks were closed for a time; there was soon a lack of ready cash, and prices went up considerably. When Turkey also declared war, the city became the scene of extensive military preparations. A great camp outside the gates is visible from our Asylum, which is naturally affected by the excitement and requisitions. But Sister Elizabeth Müller and her brave band of nurses have remained at their post. Their devotion is gratefully recognised by their patients, who are very thankful not to be dismissed suddenly, and willingly submit to share the retrenchments inevitably imposed by the growing scarcity of various articles of food and clothing and by the rise of prices.

More thankfully than ever does the Administration at home at such a time acknowledge the disinterested help of the Local Committee at Jerusalem. Its chairman is the Rev. F. Jeremias, D.D., of the Church of the Redeemer, who not only presides at its frequent sessions, but constantly watches over the interests of our Home. Its inmates and its workers have in him a true friend and wise counsellor. Similarly grateful mention should be made of the disinterested services of the Treasurer, Mr. Marcks, the Director of an important bank in Jerusalem.



When most of the other Christian philanthropic and missionary enterprises at Jerusalem are suspended, and even the Syrian Orphanage is almost denuded of its inmates, how thankful must we be that our Asylum is still open to the most pitiable and homeless of all the sufferers! It is a great mercy that its beneficent work has thus far continued with so little disturbance. Looking upwards and forwards, we commend it anew to the hearts and prayers of all who read this report. For it is one of the works of our risen and ascended Lord, Who says to His disciples:—"Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also: and greater works than these shall he do, because I go to my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

April 10th, 1915.

ARTHUR WARD.

*Extract from Letter from Bp. La Trobe, dated July 8th, 1915.*

Sister Elizabeth Müller wrote—Jerusalem 29/5/15—that they had terrible days behind them. She says:—"Our whole terrain is alive with locusts. In Europe you can form no idea of these swarms; we literally wade in them. We have tried every way to get rid of them, but man is helpless against such myriads of hoppers. Our vineyard, our vegetables, our plants and trees—all are stripped absolutely bare: not a single green leaf remains. And a stiff East wind brings very oppressive heat, 35° Reaumur (110° Fahr.) in the shade, 47° (138° Fahr.) in the sun." She could add, "We are well."

Some weeks ago the swarms came flying, so that they darkened the sun. Now the eggs have hatched still more destructive swarms. The Government did their best to destroy the eggs, but this plague has been added to their war experiences. Sister Elizabeth says that various smaller necessities are getting scarce—oil for the sewing machines, that have much mending to do, petroleum, ink, &c. The petroleum is too dear to be used in combating the mosquitoes.

# ANNUAL STATEMENT, 1914,

OF SUMS RECEIVED PER TREASURER IN ENGLAND FOR THE LEPER HOME  
AT JERUSALEM.

RECEIPTS.		PAYMENTS.	
	£ s. d.		£ s. d.
Subscriptions and Donations for General Fund (including £347 15s. 2d. from the London Association in aid of Moravian Missions)...	... 513 3 11	Printing the Forty-second Annual Report ...	7 2 6
		Postages and Stationery	1 2 3
		Carried to General Account ...	504 19 2
	<u>£513 3 11</u>		<u>£513 3 11</u>

(Signed) H. OSBORNE ESSEX,  
*Treasurer.*

March 18th, 1915.



## BOHEMIA AND MORAVIA.

### REPORT FOR THE YEAR 1914.

#### The Work of the Brethren's Church in Bohemia.

**I**T is impossible to give a report of our current work in Bohemia. This affords an opportunity for a brief review. Bohemians are Czechs of the Slavonic race. The Bohemian language is akin to the Russian. Bohemia is, however, part of Austria, and it lies on the borders of Germany. Racially it is close to Russia, geographically it is in the midst of the Germanic peoples, separated by mountains, and indeed by distance, from its Slavonic relations.

The History of Bohemia is as sad as that of Poland. Bohemia was crushed by the Austrian Hapsburgs; for a while the Bohemians had some success and some independence, but eventually they were absorbed, or rather dragged, into the Austro-Germanic Empire.

Our earliest association with Bohemia is John Huss. Huss was a patriot as well as a Religionist. He mistrusted the Germanic element (although he was wise enough to "prefer a good German to a bad Bohemian") and stood for the independence of his country. He was put to death by the Emperor Sigismund in 1415. But his spirit did not die. The Hussite wars resulted in the installation of a Bohemian King, Georg Podiebrad. But eventually the Catholic empire closed round Bohemia. The Reformation hastened its doom. Bohemia was "sucked into the whirlpool of war" and suffered in war as the weak always suffer. The nation was almost wiped out. Many, indeed (Comenius among them), escaped out of the land, but they were lost to the land. Many, very many, were killed. The population of Bohemia sunk from 3,000,000 to 800,000. Yet the nation did not die, and now Bohemia contains more than 6,000,000 people.

The modern Bohemians are kindly, diligent and law-abiding. They are patriotic, too. Prague is now Czech-speaking, and the national consciousness is very strong. But the national history is very sad, and this once chivalrous and courageous people wear, for the most part, a subdued, not to say, a sad look. Six years ago, at the 1909 General Synod, an English speaker said (in German) that Bohemia had been "gedrückt und geschunden" (oppressed and bullied) for five hundred years. Last Synod a sympathetic German told the speaker he had been considering the words and they were true.

#### *Huss Memorial.*

This year the Quincentenary of the Martyrdom of John Huss was to have been celebrated in Bohemia, and it was hoped that



the British Church would be represented. But it cannot be, for those who would be Christian fellow-workers are, for the time being, become National enemies.

*Our work in Bohemia.*

Our Church, as we all know, originated in Bohemia (John Huss died 1415, the Church began definitely 1457). In 1869 it was decided that we should recommence work in Bohemia. We have now 13 congregations, with 23 "Preaching Places," 9 ordained Ministers and Evangelists, and a Communicant membership of 789, with a total membership of 1,239. There are 4 Orphanages—models of kindness, and surely of simple happiness—Orphanages which have evoked the respect of all and the personal sympathy of the aged Emperor Franz Joseph.

*The Responsibility of the Work.*

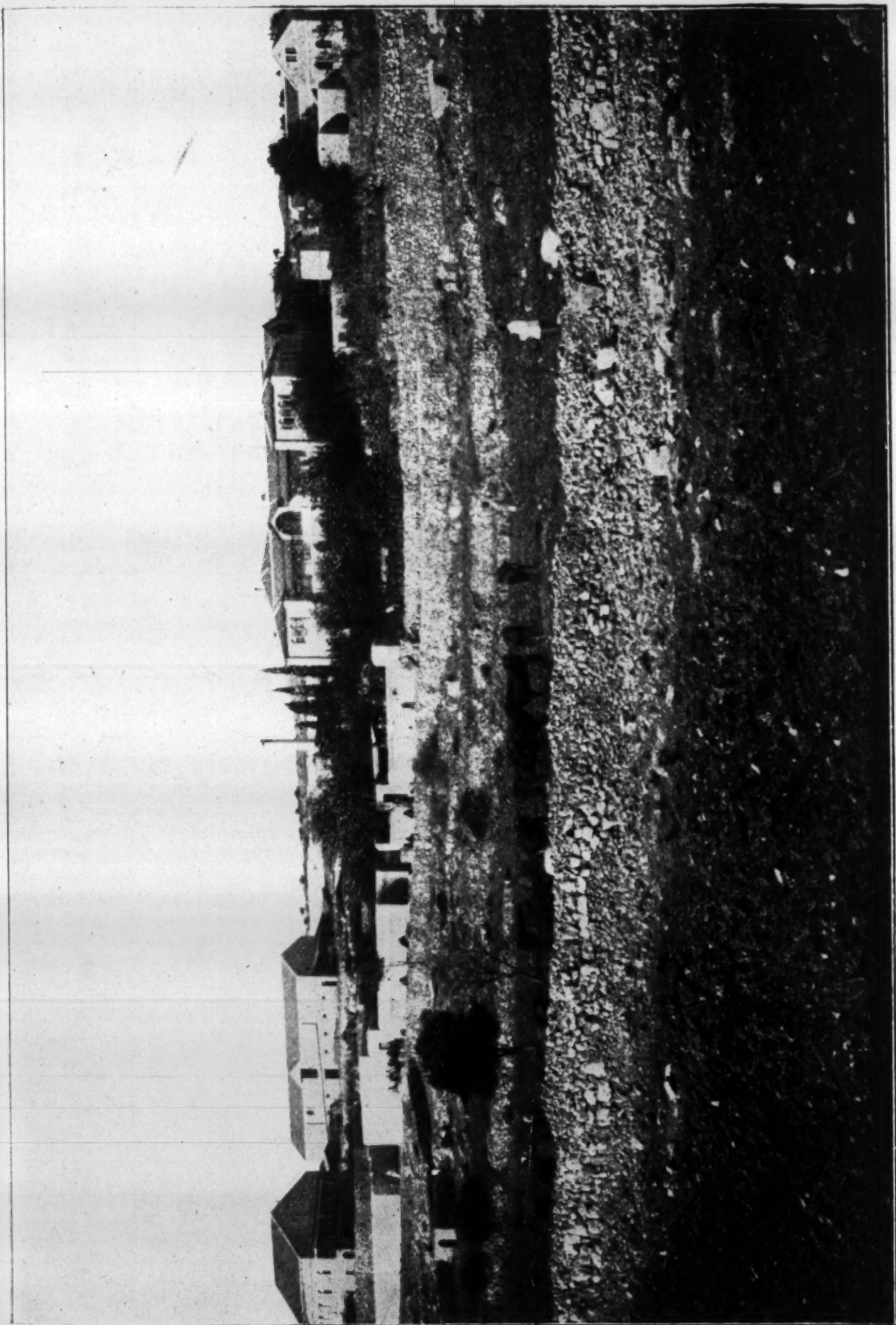
The 1869 General Synod agreed to commence the work in Bohemia as "a joint undertaking of the entire Unity." Two Petitions came, from England and America, spontaneously and separately. The British was from Bishop Seifferth, "himself" (says Dr. Hamilton) "a descendant of members of the old Unity of the Brethren." The American "had the signature of every Minister of the Brethren's Church in the United States." Both memorials "prayed that steps be taken to commence a work of "evangelization in the twin lands of the forefathers, Bohemia "and Moravia, not on the basis of the Diaspora, but with a view "to the re-establishment of the Unity there as a distinct Church. "Synod accepted the peculiar coincidence and the fervent unity "of the American Ministry as tokens of a higher will."

But it is not unfair to the British and American provinces to say that the bulk and burden of the work has fallen not on Britain and America but on Germany.

The "Bohemian Committee" is German (with the possible exception of the Mission Board Representative, who may be a German). This "Bohemian Committee" has the responsibility of the work. We must not say it is a thankless task, but it is not going too far to say that the Bohemian work evokes less sympathy, or seems to evoke less sympathy, than the Foreign Mission work or the Leper Home. I know that the Bohemian Committee have felt lonely at Synod. It was remarked by a cynical sympathizer that evidently the Bohemians were not black enough to be interesting. The burden is heavy on the Committee. There was a large debt (about one thousand pounds) on the current expenses a year ago. The work was terribly hampered by lack of funds.

The Synodal Committee was able to do a little, or rather to inaugurate an effort which, it was hoped, would do more than a little. The "effort" was to be a campaign in America. Nothing was definitely settled, but the American Brethren on the Committee promised, and that most heartily, to impress the need and claims of Bohemia on the local Associations in America. It was





GENERAL VIEW OF THE LEPER HOME, JERUSALEM. (See p. 326.)



MORNING PRAYERS IN THE LEPER HOME, JERUSALEM.





JOHN HUSS, AT THE STAKE. (See p. 331.)



KRALICE (KRALITZ) IN MORAVIA, WHERE THE CELEBRATED "KRALITZ BIBLE" WAS PRINTED—1579-93.



privately suggested that the Secretary for Bohemia (Walther Schmidt) should spend some time in England to learn English and then campaign in America. It is pleasantly painful to think of these things now.

*Eugen Schmidt.*

I do not think I am doing anyone an injustice when I say that Br. Eugen Schmidt did more for the Bohemian work than any one. I know it is right to say that no one could have a cause more on his heart than Br. E. Schmidt had the Bohemian cause on his heart. He was connected with it from the first. In 1870 he was formally installed as Minister at Pottenstein. The Police objected and appeared with a bayonet. Br. Schmidt held communion notwithstanding.

His labours were incessant. He founded Orphanages (and I believe received an Order of the Eagle for his services to the children). He administered the little properties and added to them. He inspired his sons to the work; two of them, Walther and Gottfried, are now definitely engaged in it. His whole thought was for Bohemia. I know how anxious he was, depressed sometimes, but faithful always. At the beginning of this year he died. He died, like Zeisberger, amid the sound and fury of war, seeing his life-work imperilled by the catastrophe of the nations. It is pathetic beyond words. Such a patient work, lowly, kindly, in the teeth of immense difficulties, in a whirl of perplexities at the best of times, and now trampled like a harmless flower!

He passed, as Zeisberger, with a similar record, and with the same faith indestructible.

*What of the Work now?*

We may not (and let us be thankful that we need not) be controversial in this Report. Brethren of three nations made themselves responsible for the work. Two of these nations are in the midst of deadly war. Whoever is guilty, Bohemia is not guilty, and certainly our Bohemian work is not guilty. May we, therefore, ask for your continued support?

The money will be held by our Treasurer till the war is over.  
and then sent for the current needs of our Bohemian Mission.

Those needs will be very great.

It will be a triumph for the Christian spirit if our practical sympathy in the work can be maintained unbroken.

A. H. MUMFORD,

*Hon. Secretary, British Province.*



## EDITORIAL NOTES.

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THE Farewell Meeting on board the *Harmony* was held, as arranged, on Tuesday, June 29th. Fortunately, the weather was all that could be desired; but the company was smaller than usual—probably owing to the War. The two chief speakers were Sir William MacGregor, M.D., G.C.M.G., C.B.—for some years Governor of Newfoundland-cum-Labrador, and, as some of our readers will remember, the first Governor of the Colony to set foot on the Labrador Coast—and the Rev. C. H. Irwin, Centenary Secretary of the Religious Tract Society.

The addresses given by these two gentlemen were highly interesting, for they were both able to speak from experience and personal observation of Moravian Mission work in Labrador, North Queensland, and Victoria. Both spoke appreciatively, too, concerning the work of our missionaries in these three spheres of missionary activity.

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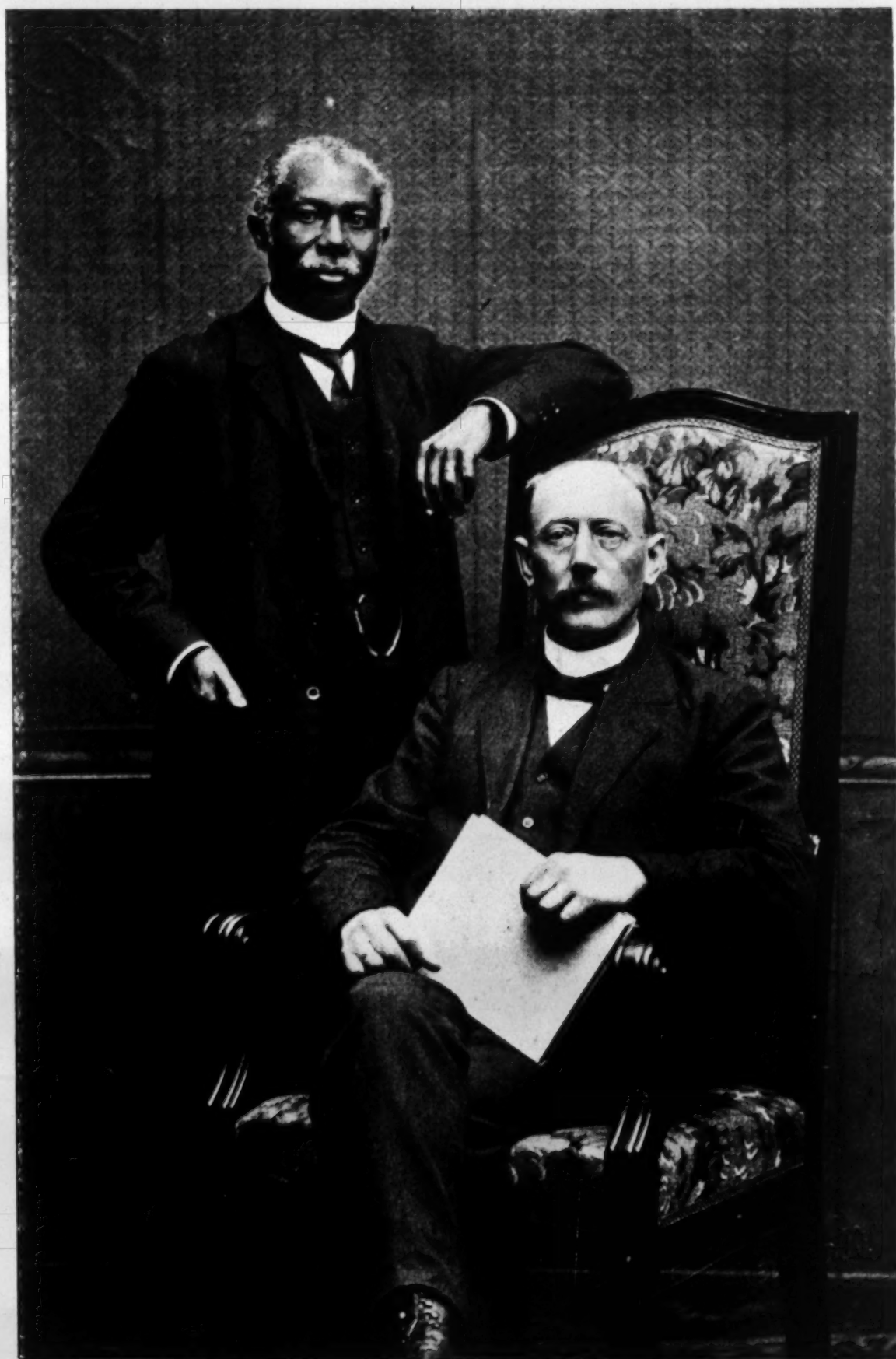
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## FOUR MONTHS IN SURINAM.

By the Rev. H. Weiss.

*Translated by Bishop J. Taylor Hamilton, D.D.*

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## EDITORIAL NOTES.

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THE Farewell Meeting on board the *Harmony* was held, as arranged, on Tuesday, June 29th. Fortunately, the weather was all that could be desired; but the company was smaller than usual—probably owing to the War. The two chief speakers were Sir William MacGregor, M.D., G.C.M.G., C.B.—for some years Governor of Newfoundland-cum-Labrador, and, as some of our readers will remember, the first Governor of the Colony to set foot on the Labrador Coast—and the Rev. C. H. Irwin, Centenary Secretary of the Religious Tract Society.

The addresses given by these two gentlemen were highly interesting, for they were both able to speak from experience and personal observation of Moravian Mission work in Labrador, North Queensland, and Victoria. Both spoke appreciatively, too, concerning the work of our missionaries in these three spheres of missionary activity.

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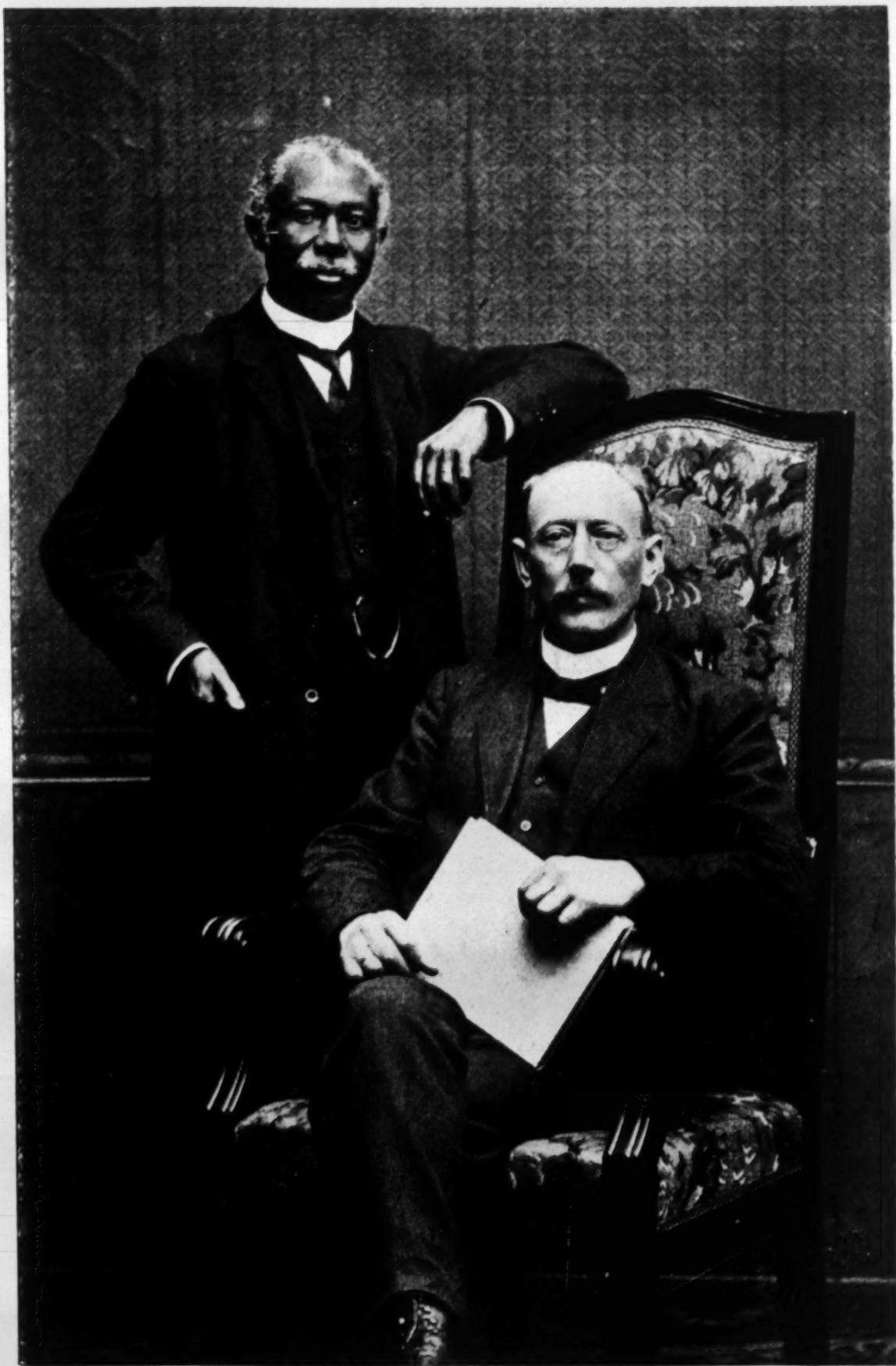
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Rome carries on a counter-mission. Its priests would have never thought of coming hither, had not our Church previously been at work.

We leave Potribo at 10 o'clock and row down the Commewijne as far as Ostage, one of the preaching-places, where we make a stop at the home of a planter, Mr. Geester, an old friend of the Mission, in order with the flood to row with him through "Graskreek." For this narrow canal is shallow, and can be made use of only with the flood tide. It is about 3 o'clock when we enter this canal, a wonderful passage-way. The great giants of the forest arch their huge branches overhead in such a manner as to almost roof over the canal, leaving only a very narrow slit of sky visible. In the forest brilliant flowers are in bloom, and we pass through water-lilies and all manner of blooming growths that cover the water in great part. It was a piece of fairyland such as I had not yet seen in Surinam. In about two hours we had made this passage and entered the Cottica. Charlottenburg loomed up through streams of rain, and we arrived at half-past five, wet through and through.

Br and Sr August Müller welcomed us most cordially, and after I had bidden Br. Sprang farewell (he had to preach next morning in Fortuin) I enjoyed a long chat with them. We spoke of the work in the Bushland, and I perceived what cares attend it. Br. Müller, of Charlottenburg, and Br. Pawel, in Groningen, are noted builders of churches and chapels. Where they and their third colleague, Br. Lehmann in Paramaribo, manage to get together the needful money, they alone know. Indeed, it is rumoured of Br. Müller that he would be hardly satisfied if duty did not call him to some such undertaking. Nor had I to wait long before I heard of further plans of his. He has already built a neat church at Eendracht, on the Perica; but now Goed Succes also needs a chapel. Timber has already been bought for this purpose, and has been prepared. But, though Br. Müller waits for permission to commence the actual building operations, he cannot obtain it until a certain proportion of the needful money is in hand. And how to get this is a mighty problem in Surinam. The general mission treasury makes no appropriation for such purposes, when the people have already been christianized. The organized congregations must make the building of a permanent church their own business. And this is in order; but one can comprehend that the missionaries stationed in the Districts often envy the congregations that obtained their churches in the olden day, before this rule was known.

I spent a very pleasant Sunday with Br. and S. Müller, and after the sermon, preached by him, had also an opportunity to address the congregation. Like that of Br. Sprang, the District which Br. Müller serves is a very extensive one. Some of his members have to row for three hours when they come to church.

On Monday, March 30th, I continued my trip, my first destination being Eendracht, on the Perica, whilst Br. Müller pushed on to Goed Succes, where he was to await me.



The good people of Eendracht were delighted to see in their midst a missionary from "Bakrakondre" (Europe, the Land of the Whites). They are proud of their pretty little church, but are not satisfied that a missionary from Germany has not at once been sent to them. "But, good people," I said, "see to it first of all that you pay off the debt resting on your church!" That this is necessary they did, indeed, admit; but complained bitterly of those of their congregation who came to church but would do nothing towards the removal of the debt. It is here as everywhere in the land. If one could only get all the indifferent ones to do their duty in financial matters, the Mission would have far less financial perplexity in Surinam.

My boat reached Goed Succes about 1 o'clock. Br. Müller had conducted service and administered the Holy Communion, not, indeed, in the church for that is not built yet), but in the dwelling of the assistant, Marcus Nova, who conducts services in the absence of the missionary. A good part of the congregation had to find place in the verandah that surrounds the little house. Marcus Nova and his wife are a couple who know what it means to make sacrifices! I shall not here say much, for it might reach them in a roundabout way. But what I say of them holds good too of a good number of members here. These people were formerly well-to-do. But they have been impoverished by the unfortunate disease of the cocoa-trees. In addition, a number of the young men have left home for the interior, where wild rubber is gathered. This "balata"-bleeding is the greatest hindrance to the development of a class of peasant-farmers, and also a very great hindrance to the mission work. I went with the people of Goed Succes along the path on both sides of which their cocoa-trees stood. I could scarcely have believed that this was cultivated land, it looked so neglected. "Yes, it has come to this pass," said one of them; "our young people have gone to the 'balata' forests, and we have not the money to hire workmen. We ourselves do what we can. Not all black people are lazy. But see, there are our cocoa-lands that we have kept free from weeds. But look at the cocoa!" He took some of the pods and broke them open. "All black, hardened, useless!" he said bitterly. "But why do you not trim your trees and spray them?" I asked. "Trim, spray! Massa, money is needed for that. Learned people may give us all sorts of good advice; but they do not furnish us with the money, that we may act on it." "But the Government will make a loan!" "Yes, but only for one year, and in one year's time the damages cannot be made good." "We have need of cash just now, when the disease is declining; but who will lend one of us Creoles any money? We are said to be lazy. In Holland all confidence in the future of the Colony has been lost. But, missionary, the time will come when God will Himself come to our help!" I sought to comfort the people, and told them that they should keep the young men from going to the balata forests.

At three o'clock the Government river-steamer *Prinses*



*Juliana* came in sight. On board stood Br. Voullaire, who was to make the further journey into the Bushland with me. We travel with the *Prinses Juliana* as far as this boat goes. Provision for our further progress has been made, in that a tent boat from Charlottenburg is waiting at the end of the steamer-route to take us to Mondésir, where we arrive before sunset. There stands a little chapel in the midst of the woods, one of the preaching-places, which is served from Wanhatti. We seek to make ourselves at home in the vestry. Br. Voullaire has made provision for everything--camp-cots, food, cooking utensils. I was given the task of preparing the tea, and had the satisfaction of having my brown brew praised by Br. Voullaire. In the meantime the people began to gather for the evening service. Br. Voullaire conducted the service. There was no lack of mosquitoes during this hour and the night that followed. Next morning we set out for the Bushland.

Our first goal was Wanhatti. The landscape changes. We are now in the region of the splendid Maripa palms. Blossoming begonias wind themselves like garlands from branch to branch of other trees. The banks of the river are higher. The undergrowth is less thick, but the trees are taller and have huge stems. We are in the region where long, long ago the bitterest conflicts took place between runaway slaves and the colonial troops; till at length the people of the forest escaped from their oppressors, for good and all. We meet some Bush-Negroes in their corials. They come from the heathen village of Pikien Santi, above Wanhatti. Cares about dress are unknown to these fortunate children of the primeval forest. Fashion books do not appeal to them. We get into conversation with them, and tell them that we propose to pay them a visit to-morrow.

Through the forest sound the axes of the wood-cutters. These are Bush-Negroes who have pronounced the death sentence on a giant of the forest. Blow upon blow resounds through the lonely silence of the wilderness. Then suddenly a terrible crash. There in the depth of the woods one of the monarchs has been brought to fall, and in his fall he dashes down lesser trees with himself. O ye Djoeka people, when will the hour strike in which you will put the axe to your sacred trees, under whose shade so much that is unhallowed takes place? When will you burn down your idol-houses, and bid farewell to your miserable images, swathed in rags? We approach the Bush-Negro village Agitiondro. We are now in heathendom; but close beside this village God has kindled a light that shines out into the darkness of the heathen night. From beneath the shade of the trees on the river's bank gleams the mission-house. The little congregation of Christians has gathered by the river's brink to welcome us, and whilst the boat is being made fast hymns greet us.

Wanhatti was built because the Bush-Negro chief of Agitiondro made a request for a school. Although he was a foe of Christianity, the cunning fox had expected various advantages from having a school in the Djoeka country, and had under-



estimated the might of Christianity. He had no idea how dangerous the move might become for his wretched idols and for the bad usages of his people.

This missionary post is in charge of a native-born worker. Both Br. Helstone and his wife are the right people at the right place here. A small Christian congregation has been won, and the people build their cabins in the vicinity of the home of their missionary.

During the afternoon I visited the Bush-Negro village of Agitiondro with the Brn. Helstone and Voullaire. It is a genuinely heathen village. Between the houses one sees evidence of idolatry and superstition—little idol-houses, flags, broken bottles and pots. Heathenism has also left its mark on the people. It is a people infected with sickness, a people living in constant fear—fear of the revenge of the spirits fear of the revenge of their neighbours or near relatives. The Bush-Negro trusts no one, and whilst he fears others is himself feared by them.

The head chief of the Djoekas, Granman Osesi, who has his home at Dritabbetje, on the Marowijne, has exercised an evil influence over his people for several decades. He has now issued the decree that every Djoeka who wants to become a Christian must appear before him. The Djoeka stands in dread of his head-chief and obeys. But he who comes to him to make such a declaration is simply detained at the Marowijne. His chief adviser Arabi, as is reported from Surinam, has recently died. He was still more hostile to Christianity than Osesi himself.

We wished to see the Bush-Negro chief, Buffalo, who at present temporarily sways the sceptre in Agitiondro. However, his wife told us that he was absent, but would pay us a visit in Wanhatti; which he later failed to do. There was doubtless a cause for this. He is at present not exactly on the best of terms with Br. Helstone, who exercises a degree of influence over him, and on whom he is dependent in one respect. When the Governor of Surinam was here in March, Buffalo was ill-behaved towards him, as such big children can sometimes misbehave. Through Br. Schütz, who was then in his suite, the Governor addressed the question to Buffalo, whether he did not wish to have a school in his village. His unblushing reply was, "No!" Thereupon Br. Helstone declares to him: "If you are so wise that you do not need a school, I shall no longer write letters for you, when you want to send a message to town; and when you happen to receive a letter you will have to read it yourself." That did not please Buffalo; but he will doubtless come to his senses.

It is very noticeable that the old mistrust of the Bush-Negroes against the Whites is again on the increase. They fear that the Government will some day bring order into their villages. It is true that their freedom has been guaranteed to the Bush-Negroes; but this no longer signifies anything excep-



tional, since slavery has been abolished in the whole land. But the whole country belongs to the Dutch Government, and only the circumstance that Europeans are dependent on the Bush-Negroes to convey them through the rapids, when they are travelling up the streams, makes it necessary for the Government to adopt a certain degree of restraint when dealing with these clans.

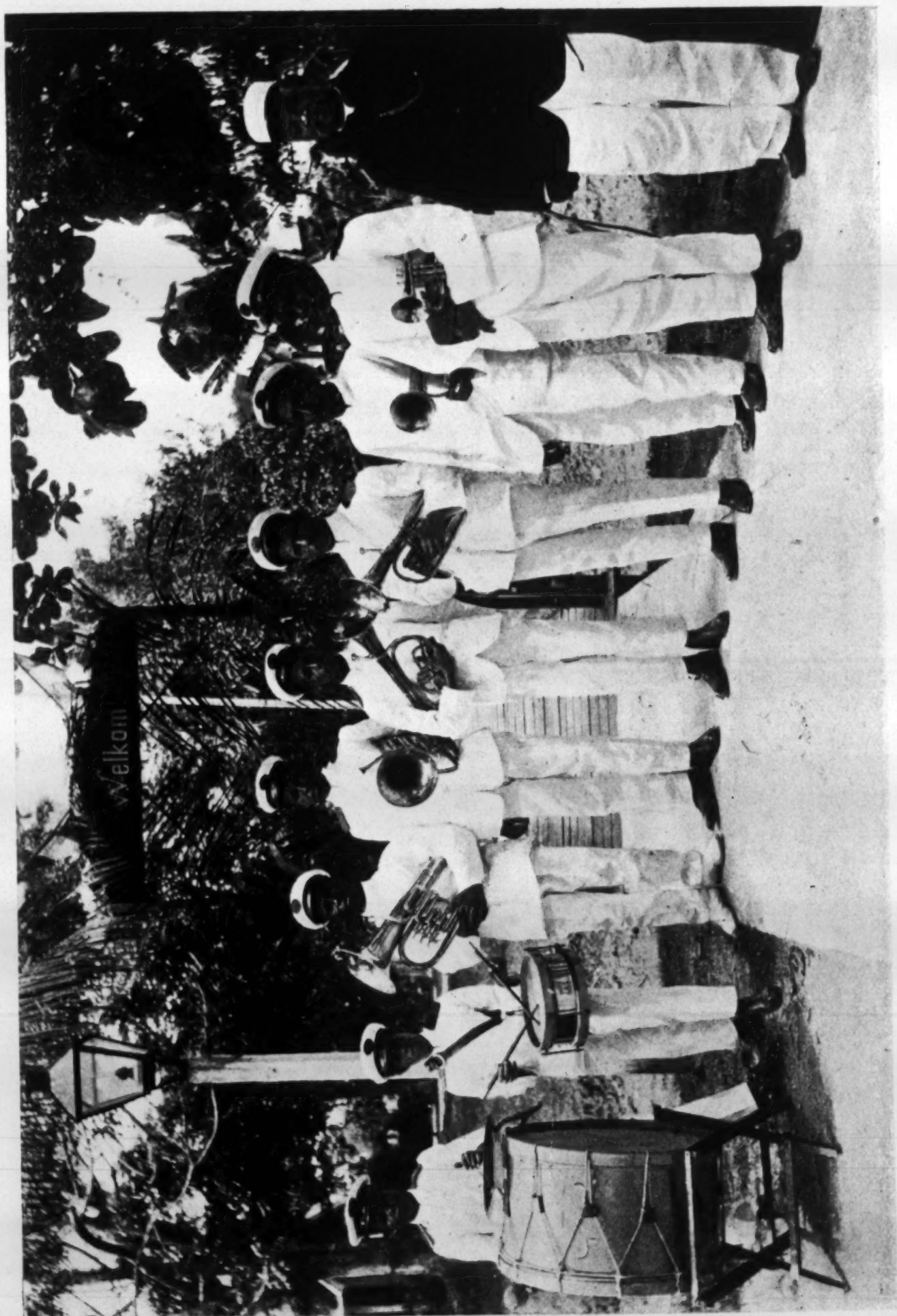
Next day our journey was continued up the Cottica to Langahoeke, a village that is small in size but of special importance. Here the Bush-Negroes hold their courts of justice. Hither Ossese sends his secret instructions and commands. Agitiondro is too close to the mission-station, Wanhatti; hence the chief of the Djoekas prefers to have his basis of operations at a point somewhat more removed. It requires a journey of from three to four hours to get from Wanhatti to Langahoeke.

Near this village is situated another, Langahoeke Bilo by name. Here there lives a chieftain whom Br. Voullaire has known for more than 20 years. We sat in the shade of a great tree, and the old captain squatted on the ground before us. About his forehead he had bound a cloth as a sign of mourning. His wife had died, and he must outwardly mourn for her, whether he really did so or not. The period of mourning lasts from twelve to fourteen months. During the first three months the mourner is only allowed to speak in a whisper. He must walk in a bent attitude, leaning on a stick. He may never complain, nor ask any one for food, whilst he himself has no right to anything. The family of the departed gives him only just enough food to keep him from starving. He is subjected to the scorn of the whole village during the period of his mourning. Captains, and even the head-chief himself, are subject to this law. Br. Voullaire spoke long and very earnestly with him. He promised to become a Christian after the period of mourning. But he has often given a similar promise.

We left this village at 1 o'clock, in order to visit the heathen village of Pikiensanti on our way back to Wanhatti. Here Br. Voullaire spoke very urgently with the captain of this place, who has led a very wild and sinful life. He has ever scoffed at the missionaries and at Christianity. Now he has become old and weak. He listened attentively, and promised to turn over a new leaf. But whether he will keep his promises, who can tell? Unfortunately such visits must be infrequent and brief, on account of the cost of travelling.

Next day we visited two Indian villages, Koffihei and Colba, and the Bush-Negro village, Lantive. At the first-named place the chief met us with the question whether we would not conduct divine worship. "But you belong to the Roman Catholic Church," replied Br. Voullaire. "Oh, that makes no difference," said the man; "it is all the same to what Church you belong." "So! Do you think that the Roman Catholic priest would agree to that? If he knew of your worshipping with Protestants, he would give you a very different opinion." "Yes, if he should

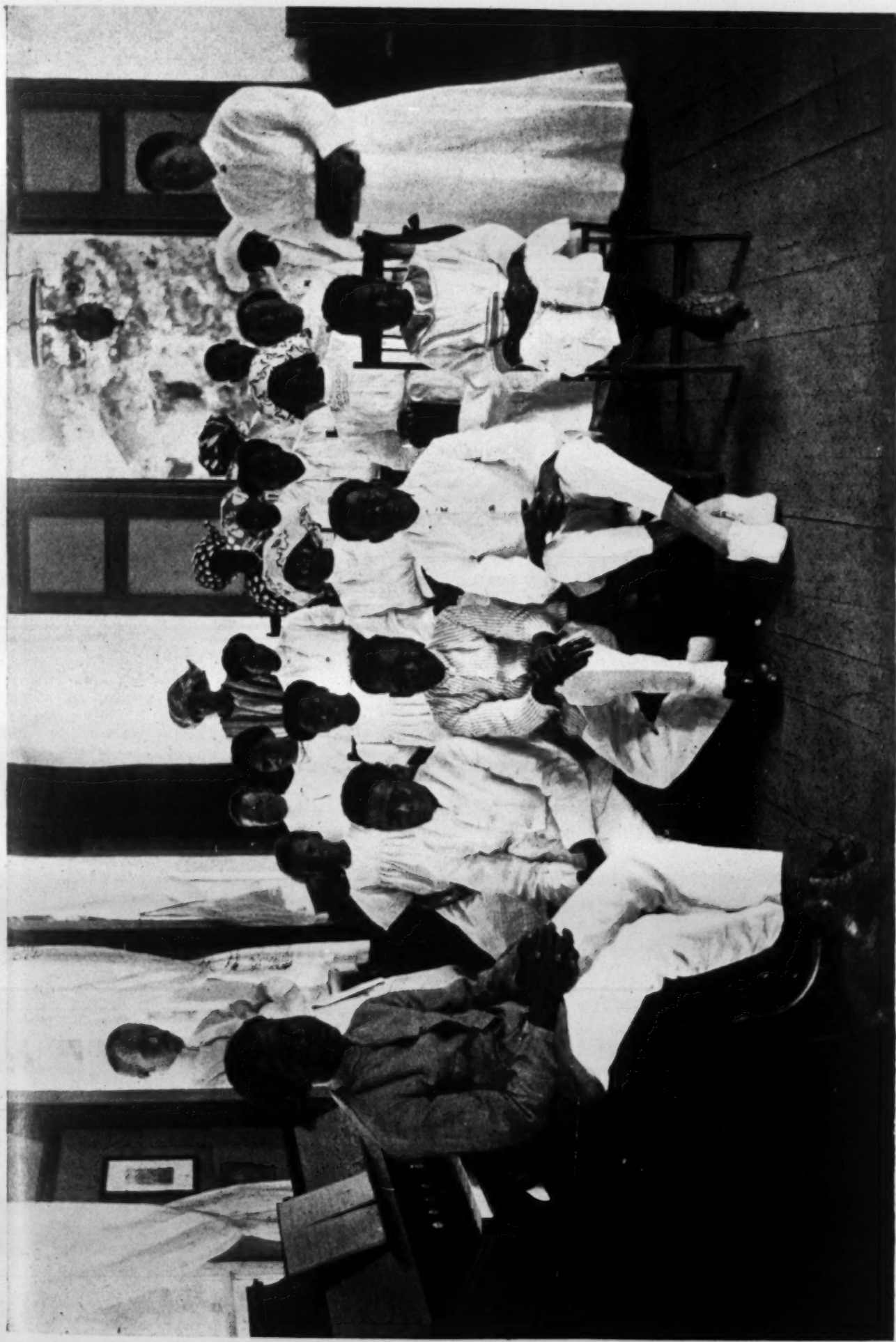




THE BETHESDA (SURINAM) LEPER COLONY BAND. (See p. 347.)







THE LEPER SUNDAY SCHOOL AT BETHESDA, SURINAM. (See p. 348.)





come to hear of it. But he will not hear of it, nor of a good many other things." "No, my friend. I will conduct no service here," said Br. Voullaire, "but in a certain sense you are right. The Church is not the main thing. You must know the guide from the wilderness of sin to heaven." The Indian sat on his little Indian stool and closed his eyes. This habit they seem to have learnt from the Bush-Negroes. It is equivalent to: "Now I want to go to sleep. Leave me in peace." "Tell me something about the olden days!" said Br. Voullaire; and all at once the man was wide awake again. "That was a wonderful time," he said. "Is it true that the Indians once sunk a Dutch war-ship? How did they manage it—with their arrows?" "Bah, arrows!" replied the Indian contemptuously. "Our spirits did it; they helped us." "But you no longer believe in the Indian spirits!" "Of course I believe in them; why not? Early in the morning the spirit moves over the water. We hear his call quite plainly. In my dreams I have often seen the spirits of my forefathers going to church in white clothes and with white shoes on their feet. The spirits of the dead know that a new time has come." "But you are a Christian; how can you give credence to such stuff?" "Of course I still believe in it. But I have gone to mass three times. The good spirits have never done anything for me; and I have no longer any need to fear the evil spirits!"

In the other Indian village are several Christians, members of our Wanhatti congregation. Br. Helstone's activity has produced results here.

During the evening of this day, after we had returned to Wanhatti, I had another little experience. I sat with Br. Helstone in his little study on the first floor of the mission-house and next to the chapel. Lighting a candle, he produced all manner of wonderful things from a cupboard—pieces of twine and plaited cords, a stool thickly smeared with white earth, several porcelain figures, and things of that sort. This was all heathenish trash. An old woman, in the garb of the Bush-Negroes, came in and seated herself beside her former idols. They no longer belonged to her. Old Salome had bidden farewell to them, and thereupon her people had thrust her forth from her village, her family disowning her. "Salome," I asked, "what do all these things mean?" "They all belonged to me once upon a time," she said. And then she began to tell of all manner of experiences in her heathen days. She told of the power of the idols, and of the might of the spirits of the water and of the forests. And as she related her eyes began to gleam, as if she had returned to the dark night of the heathen forest, and as if gruesome powers of darkness had arisen from the abyss to contend for her soul. "Salome, tell me honestly, are you quite delivered from the power of the evil one?" The evening wind blew through the open window, and by the gleam of the flickering candle I looked into the furrowed face of the old woman. "Yes, sir, yes. Otherwise all these things would not be here. I belong to my Saviour. He has made me free." What conflicts has not the old woman



passed through, and what conflicts are not yet before her! We sing a hymn, to the effect that it is not difficult to be a Christian. But for a Bush-Negro it is certainly difficult.

Next morning at 4 o'clock we bade farewell to Wanhatti, Br. Helstone accompanying us as far as Mondésir. Fireflies swarmed round our boat as we glided down the stream in the darkness of the night. It was a moment never to be forgotten, as the glowing ball of the sun first cast its light through the forest and over the stream. At Mondésir we made a brief rest, and reached Charlottenburg before sunset. On the 4th of April we bade farewell to Br. and Sr. Müller, and our boatmen who had served us for so many days took us to Sommelsdyk. Br. Voullaire had to be in Paramaribo that evening, whilst Br. Vogt awaited me at Hecht en Sterk.

The last-named Brother serves a very wide district—Rust en Werk, Marienburg, Kronenburg, Nieuw Meerzorg, Alliance, and Eendracht. In connection with his activity among the East Indians he has charge of the Creole congregation Hecht en Sterk. At this place the church was built not many years ago by Br. Pawel, whom we shall later learn to know in Groningen. But his present activity will soon come to an end, for Br. Vogt has been called to take charge of the City Mission work. His successor in the work among the East Indians will be Br. Legêne, who arrived in Paramaribo with his bride on October 27th. Br. Vogt advocates the view that hope of success among the East Indians lies only in connection with schools taught by young East Indian Christians who have been trained by us. At some points in the Colony the Roman Catholics have anticipated us with school work among these Asiatics.

April 5th was Palm Sunday. Br. Vogt preached and held Confirmation. It was a solemn hour.

Next day I paid a visit to the school. Quite a number of East Indian children were present. Among other things sums were done on the blackboard. But when Br. Vogt asked why there was no sponge to wipe off the same, it transpired that some of the East Indian children had divided the sponge among themselves and had eaten it!

In the afternoon I returned to Paramaribo, and could report to Nenne Jetta that I had come back in good health and free from fever.

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### BETHESDA.

Having returned to Paramaribo on Monday evening after an absence of two weeks, I started next day for "Groot-Chatillon" with Br. Clausen, the present manager of "Bethesda," in order to pay a visit to both the establishments for the Lepers. On the way, as our boat touched Domburg, I had just time to shake hands with Br. Blijd. Bethesda came in sight about noon. The Dutch flag was flying from the house of the missionary and from that of the Sisters. The company of lepers had gathered beside



the little pavilion near the river's bank, and I was received with a salute from a small mortar. Bethesda had determined to celebrate a holiday.

Eight years have gone by since I bade farewell to Bethesda. How time passes, and how time removes much that has been built by the weak hands of man! As the current of a river carries away what seeks to block its course, so time labours unceasingly to remove the work and the lives of men. Here the river has carried away much in recent years, and death has reaped a harvest among my former charges in Bethesda. A temporary landing-stage has been built not very far from the house of the director of Chatillon. Thence I walked through high grass and bushes. Here our house formerly stood. There lies the cement foundation on which the steps to the front door rested. There stands an oleander in full bloom which was planted by my wife. I knew well enough that the stream was our foe. I had often noted how greedily it had torn away one piece of earth after another.

For a moment I stood still and thought of the last evening prior to our leaving for Europe. My wife and I had gone up to the garret of the house. Through the little garret window we had looked out upon the little village lying at our feet in the moonlight. How much love and hate has been laid in the silent grave since then! How many weary, sick souls have risen to the eternal light since then! I go as in a dream; there have been such changes here, since I left. I scarcely know my way. And yet it is the same path I often trod over the bridge, through the avenue of almond trees that leads to the chapel. There sit or stand the sick people. The whole village is adorned with flags. The band plays "Now let us praise the Lord." In this moment I sorely miss my wife, who was at my side here through so many years of loving work. And the few inmates of Bethesda who belong to that day miss her too. There stand the children of Bethesda, many of them quite unknown, some seeming to know me, and some few not strange to me. Those who were children then have grown up, and have cast aside their toys, for life has become earnest, and their feet begin to bleed on the path of pain.

I wander through the old and the new Bethesda, greet old acquaintances, and ask after this one and that one. "They are no longer here," someone says to me.

The dwelling of Br. and Sr. Clausen I know very well. It has been removed from the place where it was in danger, and rebuilt not far from the stream with its broadest side towards the river. They are the same familiar rooms. But when I look out of the windows, all seems so strange to me.

There are many changes in Bethesda and in the Government asylum "Chatillon." Bethesda has grown. Family life has extended and developed into institutional life. The great thronging of the afflicted hither has brought with it that it is impossible to devote attention to the individual as could formerly



be done. And the connection between the Sisters and the managing missionary has become less intimate. The Sisters no longer live in the missionary's house. Their number has risen from two to six, and they have their own home. A head-Sister has received the responsibility for the physical care of the sick in the first instance. The missionary has officially to do only with the head-Sister, so far as she and her co-workers are concerned. The wife of the missionary has nothing to do now with the physical needs of the inmates. But there is sufficient to occupy her in connection with the spiritual welfare of the sufferers and over against the Sisters she has the part of a motherly friend. The manager and missionary has much administrative work in addition to the cure and care of souls. The number of inmates has risen from 9 in the year 1900 to 60 at present.

The founders of Bethesda had no wish to create a hospital, but a small colony where those who are destined by God's inscrutable decree to pass a life of suffering might be company for each other. Here those who came of their own accord should find a welcome, and he who should show the most unselfish love should exercise most influence. I wandered through Bethesda with no preconceived prejudices. Br. Voullaire had carefully refrained from speaking with me about the arrangements, for he desired me to gain my impressions uninfluenced by anyone. Some are apt to be disappointed when they revisit the scene of former activity. But this was not my case. Bethesda has grown. If our friends could see the Bethesda of to-day, they would perceive that their gifts have been put to good use. But the most gratifying feature is that Bethesda has remained the same in its inner spirit. Love still sways the sceptre here; the Sisters are as ready as ever to make all manner of self-sacrifice for the sake of their charges. The lepers pass much of their time, as they formerly did, in the large flower-garden, and their work there helps them to forget for a time that they are ailing. Bethesda is no place where wailing and complaining are heard all day long; there live persons who know that their lives, even if full of pain, have a purpose and aim.

Bethesda is the same as it was when I left it, only larger and more beautiful. It is still the place of peace and of pain, of children's joy and children's dreams, a place where so many who were homeless have found a shelter and a home.

I arrived at Bethesda on Tuesday, the 7th of April. It was Passion Week, during which the congregations of the Moravian Church in all the world commemorate the last days of our Lord on earth and celebrate His passion in a special manner. On Thursday evening I therefore celebrated the Holy Communion with the lepers in the chapel of Chatillon, where the Protestants of both establishments worship, just as I formerly did when I was stationed here. The little bell sounded over the two villages, where there is so much suffering. The congregation, clad in white, a congregation of lepers, made its way to the house of



God, for the heart of man seeks after the way that leads to Him Who is love. The Mission brings the Gospel to those also who are "without the camp." Ever and again the word will be fulfilled: "There came a leper to Jesus"; and the great High-priest approaches those who formerly stood without, and He who gave Himself as the one offering for all says to them, "Take, eat; this is my body." "Drink ye all of it: it is my blood."

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### WANIKA AND EASTER SUNDAY MORNING.

I had celebrated Maundy Thursday with my lepers. Easter Sunday morning I spent in Wanika, one of the congregations in Paramaribo. In several respects Wanika is a model congregation. Apart from the fact that the Wanika congregation has its own school-house and its own primary school-building, the people living here are comparatively well off. They are more content and more attached to their homes than in some other of the city congregations. There is not so much fluctuation among the membership, for the majority of the members are owners of small plots of ground and have their own homes. Few live in rented houses, and therefore the most cannot be served with notices to move. Inasmuch as they have a home-feeling, their church and congregation have a significance for them. The church in Wanika is "their" church. There their parents and grandparents worshipped. There where his children now have their places on the front benches the man of Wanika himself sat as a child. Of course, there are also members here who are a source of care to the missionary; but in what congregation is this not the case?

The houses belonging to this mission-station form a group by themselves—school, church, mission house, primary-school—shut in by cemeteries. But the cemeteries in Surinam have nothing repulsive about them. With her creative power of life nature has twined garlands of flowers above the graves, as though she would proclaim to the realm of death the coming renewal of the world.

The bells sound over the city, and float over the river and the wide-extended cemeteries. Easter bells here have a sound of their own. In the grey light before the dawn they proclaim to the awakening world Him Who is the resurrection and the life, and affirm that in Him alone true life is to be found. They call to the house of God. I make my way through the rows of graves. True, those who lie beneath cross or stone still sleep on in peace. This cemetery belongs to the land. French, English, Dutch, and Americans lie here; the one-time slave lies not far from the one-time slave-owner. Here lies one for the realization of whose youthful ideals the world was too small; there another, whom I knew well, a German, who was no credit to his nation in the foreign land. He died very young, and that should not have been necessary. There is a grave above which the jasmine's



sweet blossoms are moving in the morning wind. She who lies beneath was so young, and the world was so beautiful; she did not want to die.

As I walk between the graves, light streams towards me out of the church. Passing through the entrance I surely am in the land of the living. The congregation stands packed together as close as close can be. "The Lord is risen" is the greeting of the minister. "He is risen indeed," comes the reply of the congregation. There follows a stirring Easter hymn. Then the hundreds stream out of the church to the cemetery lying at the rear of the church. Here rest the remains of many missionaries and their wives and children. Here rests my child also. Loving hands had adorned the stone with flowers. The people stand by hundreds on the wide extended cemetery, and in their midst their minister.

This Easter service in the cemetery at Wanika makes a deep impression on me. Clear sounds the voice of the minister over the field of the dead: "Glory be to Him who is the resurrection and the life!" Solemnly sound the hymns in the dewy freshness of the dawn. He who would see into the soul of the people here should not content himself with a view of the markets of the city, but permit himself to be led by our missionaries to the place where they seek and find God. Here in Wanika, with its cemeteries on both sides, are people who can affirm: "I know that my Redeemer liveth."

I remain for awhile among the graves of our departed missionaries. The Easter sun gleams through the roof of foliage, and as its light falls on the white stones I read: "Born in Greenland, Robben Island, South Africa." The Missions of the Moravian Church are an undertaking that spans the world. The Brethren's Church is still a *Unitas Fratrum* in life and also in death. We have a pledge that the renewal of the world is at hand. This world is still a world of death. But some day, as the Lord has assured us, the great Resurrection Day will dawn, and they that now sleep shall arise. Ye who sleep, sleep well. 'Auf Wiedersehen!'

*(To be continued).*



## MISCELLANEOUS INTELLIGENCE.

### The Latest from North Queensland.

On June 15th last Mrs. Ward wrote from Mapoon as follows:—

We have had, for Mapoon, quite a number of visitors since the middle of March. Of those we had on March 20th the censor will not allow us to write.



The following week Mr. and Mrs. Owen and baby from Aurukun arrived. Little Mary has been ill since Xmas. She has been under the care of the Thursday Island doctor for the last two months. Last week parents and child left for Brisbane.

Mr. and Mrs. Brown spent a few days with us in April en route for Weipa after their furlough in the Southern States. A few days later their assistants, Mr. and Mrs. Holmes, left Weipa to take charge *pro tem.* of Aurukun. Two Anglican lady missionaries spent ten days with us on their way to the Mitchell River Mission, about 250 miles south of us.

In May, Mr. Lee Bryce, Gov. Res. of Thursday Island, and Protector of Aborigines, paid his annual official visit, and honoured us by spending a couple of days. He expressed pleasure at what he had seen and heard, and gave much pleasure, especially to our young people, by presenting them with a tin of lollies, for which they gave him three hearty cheers.

Early in May I spent a very pleasant week in Thursday Island as the guest of Miss White. We are all sorry to lose Bishop White and his sister, who leave for South Australia this month.

The *Morning Star*, the Presbyterian Mission lugger from Mornington Island at the South of the Gulf, called here in May on her first trip of the year to Thursday Island. She goes about every three weeks to Burketown for mails and stores, but provisions cost even more in Burketown than they do in Thursday Island. Owing to the war and drought some things are about double the price, and many articles much more than double, but I expect it's the same pretty well everywhere. Mr and Mrs. Hall have made a good start at Mornington Island. The Campbells have recently joined the Mission there, as the Paulls are in Melbourne.

The gardens at the out-station are very poor this year. The "wet" set in late and stopped a month earlier than usual—much of the corn, potatoes, pumpkins, &c., did not come to maturity. As this is the off-season for gardening the men are fishing for *bêche de mer*, which is sold in Thursday Island and shipped to China, where it is much enjoyed.

The *Messenger* and *Moravian Missions* are eagerly read. I am glad that so many from our Church are fighting for King and Country. In Australia, I think, Presbyterians head the list of recruits. We know a good many lads now in Egypt and the Dardanelles. The long lists of dead and wounded bring home to Australians the awfulness of the war. All are proud of our Australian heroes. God grant that this terrible war may soon be over.

The school children are busy preparing work for the Brisbane Exhibition in August. We hope the plain and fancy work, grass mats, fans, &c., will sell well, as the girls, who have already sent two donations to the Red Cross in Brisbane, have promised a third. Lady Goold-Adams, our new Governor's wife, very kindly sent a letter of thanks, with a nice message to the girls for their help.

Mr. and Mrs. Hey are looking forward with great pleasure to July, when they expect their elder boy, Fred, for a holiday—the first he has had at Mapoon since he left for school in Sydney six years ago.

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### News from East Central Africa.

(Translation of a Postcard addressed to the Mission Board—  
Postmark: Lorenzo Marques, 4/5/15).

Sikonge, Mar. 5th, '15.

“We understand that now and then an opportunity presents itself of sending some sign of life to the Homeland. Hoping that this is so, I am sending you these few words of greeting. They are to inform you that we are all, we are glad to say, still alive and well. We wonder whether last year's greetings reached you. Who knows?

“We feel it very much being cut off from home so entirely, and having to carry on our work as best we can. But what else can we do? We are comforted by the thought that the Lord God Almighty lives, that we are in His Hands, and that He rules all things according to His own Will. We long for peace.

“Thank God, we have been able to go on with our work. Before Christmas there were baptisms at Sikonge, Ipole, and Kitunda, at Christmas at Tabora, and in February, 1915, at Urambo. Additions by baptism amounted in all to 150 in 1914. The number of people in our care has now nearly reached 1000.

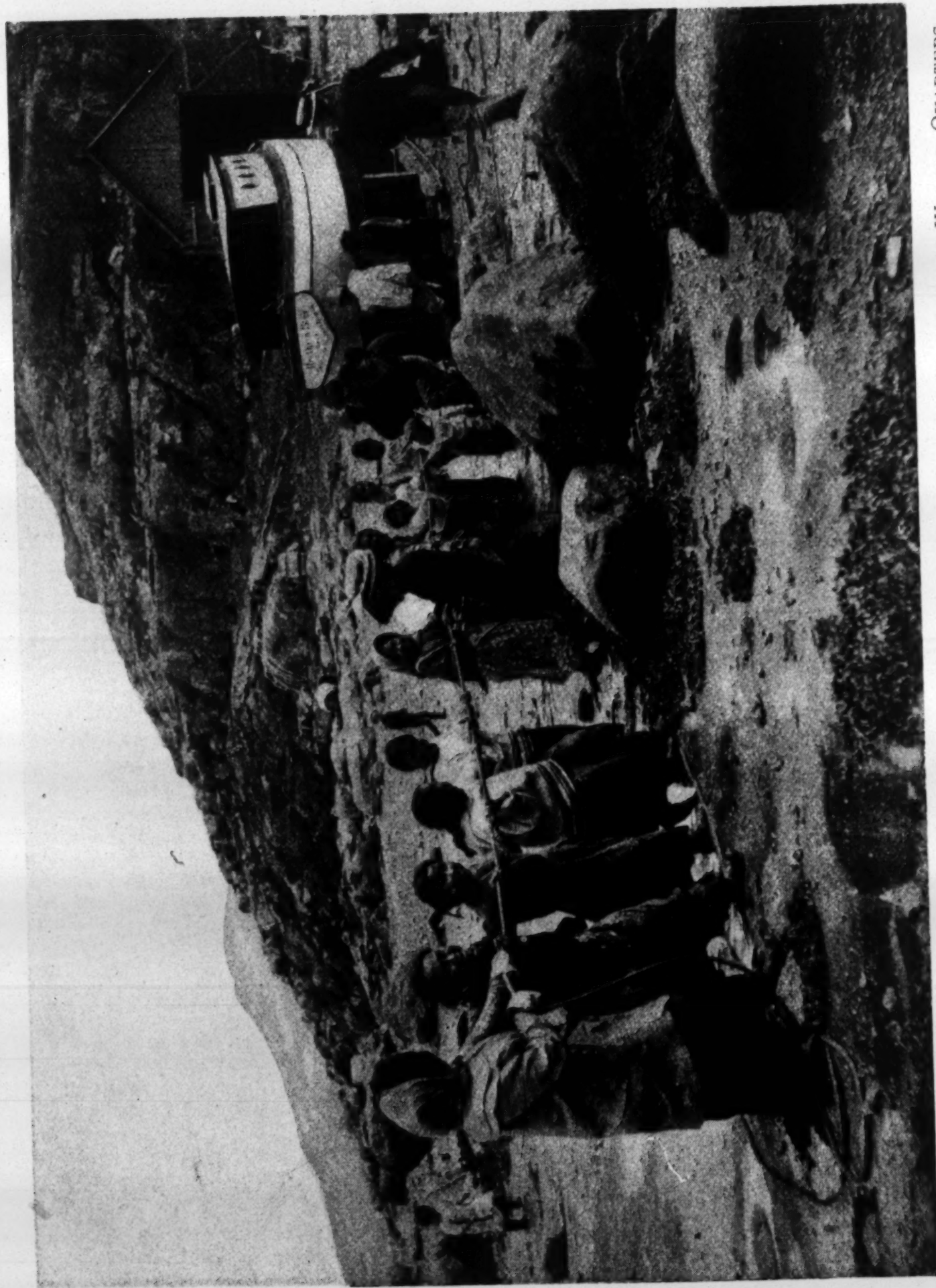
A. SEILT.”

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HAULING THE OKAK (LABRADOR) HOSPITAL MOTOR BOAT, "THE NORTHERN STAR," OUT OF ITS WINTER QUARTERS.